

THE PACIFIC.

FIRST PURE, THEN PEACEABLE - WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1281.]

SAN FRANCISCO, CAL., SEP. 7, 1876.

[Vol. XXV...No. 36.]

Correspondence.

Editorial Correspondence.

Away once more in our work with the noble old Pacific! Up into the Sierras, on to the mountains, and Placerville is our first objective point of destination. These higher regions are reached by ascending successively great terraces of the earth, old works of nature through long periods of time in the past, evidences of different upheavals of the continent from out the depths of the ocean. Many do not observe this wonderful fact, because the rush of waters from the higher Sierras for, possibly, millions of years, has cut the region into ranges at right angles to the old terraces, and the points of especial ascent are spoken of only as such and such hills. Yet there they are, real terraces, the result of successive upheavals in the gradual preparation of the world for the abode of man. Now all is quiet, ready for occupation, and men are beginning to realize that these vast regions are designed for something more than to be torn up by mining—that they are among the attractive portions of the state for the support of a large, settled, permanent, and prosperous population. In distinction from the valleys, these are regions of magnificent forests, of ever-varying scenery, of invigorating and healthful atmosphere, of moderate temperature, of most excellent water, of abundant and superior fruits, and of excellent crops of different grain, especially along the first and second of the five or six great terraces of the mountain side.

Placerville, the shire town of El Dorado county, is situated on the second terrace, near the foot of the third great ascent, almost surrounded by splendid mountain ridges, caused by the old down-flow of vast volcanic matter, with the after outwelling of the intervening lands, to leave beautiful valleys where once were the higher regions. Placerville is in one of these valleys, with an ever-running stream coursing its way over a pebbly bed through its midst. Its population may be a thousand or twelve hundred—mostly families in good, neat dwellings, largely embowered in fruit trees, apples, pears, peaches, plums, and cherries, with all varieties of vines, productive and ornamental, in their dooryards and vineyards. They have good Presbyterian, Methodist, and Episcopal churches, with settled pastors for the first and last, with local supply temporarily for the second, and prospering Sabbath-schools in all. Their fine graded school affords the same thorough education as similar schools in the cities below.

Here, also, is the only designed and prospering independent academy in the whole region of the mountains, and planned as a permanent institution to meet the higher wants of education. Mr. Conklin and wife, as principals, assisted by able and selected teachers, some called directly from the east for the purpose, are determined that for beauty of surroundings, and for convenience within, and for excellence of instruction, this institution shall be all that can be found anywhere in academies on the coast. The expenses are the same as customary—about thirty or thirty-two dollars per month for ordinary branches.

The town this year appears as if decidedly improving—more so than for years before—in a larger number of entirely new or thoroughly renovated old buildings, and the demolishing and removal of dilapidated affairs. Still, the one curse of all curses of the earth, as an offset to all these excellencies, must be mentioned, in the form of alcoholic drinkings; for we were told that in twenty-two places in Placerville the soul and body destroying material is sold. We begin to feel more and more as if the time had come when the saloon-keeper and liquor seller should no longer be merely influenced morally to reform, and treated kindly, as if a gentleman; but that he should be treated as one engaged in a nefarious, wicked, and murderous business, to be despised and denounced as doing the work of a villainously bad man. Still, perhaps kindness

and moral suasion better be yet longer tried, for there is steady progress made towards such severely truthful feeling and treatment of the subject. Certainly, the day is not far distant when this denunciation of the traffic will be realized, and the sooner it comes, sustained by public, educated, moral sentiment, the better.

North from Placerville, the old mining towns of Cold Springs, Gold Hill, Coloma, Uniontown, and Garden Valley, some sixteen miles to Georgetown, have nearly ceased to be known as towns, but only as localities of fine farms, mostly for fruit raising, with population sufficient for one fair public school. Coloma retains a portion of its own town appearance, but has become largely mined away, generally by Chinamen, or changed into extensive vineyards and fruit orchards, for the deep gorge of the American River, where the town was located, has been found remarkably favorable to the raising of grapes and other fruits. Yet, wine-producing is here as elsewhere attended by bankruptcy and moral degradation. But Georgetown yet remains a pleasant, fine, high mountain town, though like others, complaining of very dull times. Their rich surface and also hydraulic mines are nearly exhausted, while quartz veins in the region prospect fair; though none as yet are proved to be permanently good-paying claims. But work is in progress on a number of claims, and the result may be fine, lasting, and rich yields of gold. There is a moral experience of Georgetown which we may refer to in our next. S. V.

The American Congregational Union.

BY RAY PALMER, D.D.

The Congregational Union has aided in building twenty-seven houses of worship in California. One of these churches became extinct, and the money was refunded. Another was burned, and the church aided in building a second time. There are now twenty-five churches in successful operation, so far as is known, which have received help, and each of which, when it drew the money granted, bound itself in good faith to fulfill all the conditions of the grant; one of which was to take, annually, a collection for the Union, in aid of the church-building work.

Another church in California is now in urgent need of immediate help. A grant of \$500 has been voted to it by the Union; but owing to the great financial distress through all the East—which California seems, in good measure, to have escaped—this grant cannot be paid at present by the Treasurer. Yet it is of great importance that the church have it by about the middle of September. Will not the churches of California that have been aided and have failed to fulfill the condition of their grant in respect to contributions to the treasury of the Union—will not all the Congregational churches that have not a fixed time for contributing to the cause of church building—take a collection, generously and heartily given, on the first or second Sabbath in September, and see that the same is placed in the hands of Henry Dutton, Esq., or of Dr. J. H. Warren, at latest by September 20th? The sum contributed by each church will be reported to N. A. Calkins, Treasurer of the Union, and each church will receive a receipt for the same and credit on the books of the Union. It is hoped that by the assistance of the California churches, promptly rendered, the pressing need of one of their own number may be met so as to carry it through its embarrassments.

[We heartily endorse this appeal. It would seem that our churches, especially those that have been helped to build their sanctuaries, should heed this providential call, and gladly make such offerings as shall help a sister church out of difficulty. Twenty dollars each from twenty-five churches would raise the sum required. Is it not possible to accomplish this?—Eds.]

The oldest church building in America, erected by English settlers, is believed to be St. Luke's, of Isle of Wight county, Va. It has been standing since 1632.

As to Seminaries.

[Condensed from the Church Journal.]

The first thing to be done, without which all the rest is, in our judgment, of small consequence, is the putting of one or two of our institutions of learning on a basis that will show our appreciation of learning. We need not say that this requires such sufficient endowment as will honor learning, and make it an object for a man to devote his life to it. When this is done it will be time enough to look for the young men to take advantage of what we have provided. Has the Church the right, we might almost say, to brand devotion to learning with her disapproval? To say virtually, "Yes, you may devote yourself to a life of learning if you will, and to teaching others, and especially those who are to serve at my altars, but you must do it at your own risk, and at your own expense."

A young man is supported, desiring to enter the ministry, at Nashotah, let us say. What notion can he form of that ministry, and of the importance of study and learning in it, when he finds a gentleman with learning and a genius for teaching which is like an inspiration, a man whom to be with three years is a liberal education, such a man as is rarely given to any Church, actually working for years on an uncertain pittance, while another, with, compared to his, a babe's intellect, with the endowment of a pleasant voice, and a pretty little faculty of writing sermonettes, is the petted and large-salaried rector of a big parish!

It is good to help young men desiring to enter the ministry, but it is very important that these young men should get some creditable idea of the ministry on which they are so entering; that they should conceive it to be an honorable place—a place for learning and not for ignorance, for work and not for laziness, for substantial worth and not for clap-trap arts and hand-to-mouth parish "tact."

While our institutions are left as they are, the only conclusion to which a young man with two eyes in his head can come is, that the Church discredits learning, that a man who devotes himself to study, for learning's sake, is stupid; that his main business in preparation is such learning as will turn to account most readily, and his best accomplishment, in that way, a gloss of knowledge that will spread the thinnest and go the farthest.

Our haste to get young men into the ministry to fill temporary needs is not wrong in itself, if we but took other things with us. But when that haste goes hand in hand with carelessness about education itself, when our institutions are allowed to drag on in poverty, when we can awaken no interest in them for their own sake or learning's sake, the matter is ominous.

Our notion of the immediate and pressing want is *endowments for four or five Professorships*. The laborer is worthy of his hire. It would give young men, and old men, too, a better opinion of the Church, to see her willing to pay moderately, those already doing her work than making any display of anxiety to induce others to work for her, while her outstanding and unpaid obligations to present workers are so large. Even a Church ought to be honest. Even a Church ought not to get labor on false pretenses.

The Church's wisdom lies in so guarding the ministry as to make it something worth entering. If she will do this, we may be assured that in a free land like this, and among an energetic people, young men who are "earnestly desirous of entering the ministry" will be pretty sure to enter it in any case.

And one step in this direction, very necessary to be taken, and taken promptly, is to put her seal on learning, on high thinking, on the loftiest labor of soul and intellect—student labor—by raising one or two institutions out of drudging beggary into light and independence.

We venture to say that a step of that sort would do more to fill the ministry with the right sort of young men than all other means—much as they may do—will accomplish in a generation.

The Pacific Sunday-school Lesson Help.

Lesson for Sunday, Sept. 10th, 1876
—Proverbs xxxi: 10-31.

THE EXCELLENT WOMAN.

This lesson specifies the characteristics of the excellent woman.

1. She is industrious. In all parts of the east it is not easy to find such a woman as is described in this chapter. In our own land, however, a virtuous woman is no rarity, and industry is a common quality in America. Too many of our women are overworked.

2. "She stretches out her hand to the poor." The true woman is benevolent, and her benevolence will be all the more genuine and discriminating on account of her own industry and economy; for we appreciate the property for which we ourselves have toiled. The true woman will especially reach forth her hand to such as are morally needy—such as are perishing for the bread of life—the ignorant, the wayward, the heathen. These are "poor" indeed. The missionary spirit is a noble feature of the modern excellent christian woman.

3. "Strength and honor are her clothing." "Strength"—for she knows the value of health, and guards her strength as one of life's best blessings. Caution young ladies against all those habits of dress and dissipation that imperil health and life itself.

4. "Wisdom."—She follows not her impulses, or fancies, or the bad example of others, but her reason and judgment. And she uses her reason to give sound advice to those who are astray. Every young woman should be educated. Go to school, and love knowledge.

5. And yet she is "kind." If we "open our mouths with wisdom," it is very important for us not to be severe to the erring, but to be kind—a kind tongue in a wise mouth. Harm is done when we undertake to advise others with an unkind tongue.

6. "Her children call her blessed, her husband also." The true woman, as a rule, is a wife and mother. Marriage is a natural and proper state, a divine institution, and should be held as holy as a sacrament. The true woman makes her home so beautiful and attractive, so happy and comfortable, that her husband and children pronounce her "blessed." Living, she is "blessed"; dead, her memory is doubly "blessed." Her grave is a holy spot.

7. "She fears the Lord." Religion, while praiseworthy in all, is peculiarly admirable in a wife and mother. Indeed, a woman cannot be a true wife or mother without "the fear of the Lord." A prayerless, godless mother is not a true woman. That babe is to be pitied that is born without prayer.

"Favor"—i. e., charm or grace of manner, or an attractive style—is vain and empty without moral principle. "Beauty" of face or form is a snare and a danger, without conscience and character. A beautiful woman needs more religion than a plain woman, for she will meet more temptations—will be in greater danger of being lost, both here and hereafter.

PARIS, FRANCE.—A remarkable evangelical work is being carried on in Paris, under the lead of the Rev. Mr. McAll, an Englishman. Eighteen stations have been established in the *arrondissements* of the city, at which sittings for 3,200 are provided. Upward of seventy public meetings are held at these stations every week, with an average weekly attendance of 6,200 persons. Mr. McAll is assisted by nine regular helpers and by Reformed, Lutheran, and Wesleyan pastors.

The English Wesleyan Conference after an extended discussion, adopted the scheme of lay-representation proposed by its committee, by a vote of nearly 10 to 1.

A wonderful revival has been going on in Waco, Texas. The Baptists alone have gathered in nearly 600 new members, and other denominations are sharing the fruits of the awakening.

At Sing Sing, N. Y., Rev. Wilson Phramer celebrated the 25th anniversary of his pastorate Aug. 6th.

THE WOMAN'S BOARD OF THE PACIFIC.

By SARAH EDWARDS HENSHAW.

Examination Day at Miss Rappleye's School.

We have the great pleasure of laying before our auxiliaries this week, a letter from Miss Rappleye just received. It is dated Broussa, July 17, 1876, and is addressed to all those who love and care for her in California, as follows:

"My Dear Friends:—Vacation, after five months of school with only two or three half-holidays, seldom finds the teacher in so good a physical condition as your humble missionary is at this very moment, as she sits in her deserted school-room, trying to lessen her loneliness by telling you about the recent examination of her school. * *

If you had been here, you would have seen our little school-room made as roomy as possible by having its large wooden desks taken out, and all tables removed, the door of the girls' dormitory and my room thrown open, and—flags? Yes; Henry Richardson brought over his much-beloved flag about two feet long, and draped it between the two front windows.

There are eight drawings executed by the eight pupils on the top part of the blackboard, which would not be needed for Arithmetic, a pretty bouquet given by the two friend pupils, on the bookcase; and the little organ, which cost only ten pounds, freight and all! (and which I hope to pay for before the year is out by extraordinary stinginess in personal comforts and necessities, and by denying myself the pleasure of helping others) in a little recess from which open the doors in the dormitory, a closet, and my room respectively.

Seats and chairs were arranged for visitors, and the girls came in at the ringing of the bell dressed in new calicoes made with skirt and basque—all by themselves. The first exercise was the singing of a hymn—"Holy Bible"—in Greek; then prayer by Mr. Aigyptiathes, (we trust the name is right but are not sanguine. S. E. H.) the Greek pastor and teacher here.

2d. Greek recitation of the First Psalm, in concert.

3d. Recitation in Greek, of twenty-four hymns, in turn, one verse each.

4th. Twenty-fourth Psalm, (Greek) in concert.

5th. Recitation of the Sermon on the Mount (Greek).

As the pupils made any mistake, however slight, they sat down; but two continued to the end reciting the three chapters perfectly, making no mistake in a single letter, even.

6th. The Ten Commandments, (Greek) in concert.

7th. Names of the Books of the Bible, recited in turn. When a mistake was made, the next pupil corrected it by beginning back at Genesis, and so on. At this exercise, all but one sat down, so she; Ellen by name, recited them all perfectly.

8th. Two of the girls then recited the Twenty-third Psalm in English, and the others, the Lord's prayer in English. Some questions on the Book of Genesis were then responded to, and the hour from 9 to 10 had passed.

A hymn was sung, then the hour from 10 to 11 was spent with Arithmetic. Questions in addition, subtraction, multiplication, division, and fractions were answered, and problems solved on the board.

From 11 to 12½, History of Ancient Greece—the places of interest pointed out on the map.

From 11½ to 12, Geography; one of the most interesting of the recitations. Part of the time one of the class pointed out on the map, while others asked for the thing to be shown, thus giving a rest to their teacher.

From 12 to 1, recess for lunch.

From 1 to 2, the Greek teacher examined his class in Greek Grammar.

From 2 to 2½, his class in Turkish, and from 2½ to 3½, I took them again, and made them show what they had learned in English. They had read the primer, and some of them nearly

through the first book. After showing how well they could read, and translate, and write on the board, they spelled. Two of them spelled all the words in the primer, and, for a long time, from the first book, until finally, the last one, Ellen, missed on the word, "picked."

A half hour was then spent in singing by note and by rote, and in reading compositions. Then, some of the visitors made remarks. The American pastor, who has just returned from a tour to Europe to raise funds for his school, was here, and in flattering terms expressed his pleasure.

Pastor Aigyptiathes, (we make another venture at the name. S. E. H.) spoke in Turkish and also in Greek.

The American pastor spoke in Turkish, and then a few words in American, for my benefit. The rest spoke in Turkish.

We then all went to Mr. Richardson's garden, where the girls had some gymnastic exercises, accompanied by their own singing. Then all united under the grand old palm tree on the green grass, in singing "I'm a pilgrim," in Turkish; "Jesus, Tender Shepherd," in English; "Jesus loves me," in Greek; and finally the Doxology, in Turkish; when Mr. Richardson pronounced the benediction.

When the girls got home, they seemed to feel lost, as persons do who return from a funeral. "What shall we do now?" they asked. I set them to work, bringing and putting away their books, and getting ready for their departure to their homes on the morrow. They looked rather disconsolate. "Why!" I told them, "you are going to see your fathers and mothers and sisters and brothers, and I, what shall I do? I have no father or mother to go and see, and now will have no children; I shall be all alone."

They shed some tears of sympathy for me, and the next day they all went, after bidding me a tearful good-bye. The wife of one of the Station-class and a little girl come to me now to learn to read. Meanwhile, I am waiting for all things to be ready for me to go to Solos for my vacation.

Yours very truly,
(Signed) I. J. RAPPLEYE.

An American backwoods minister having alluded to an anchor in his discourse, described its use in the following lucid manner: "An anchor is a large, iron instrument that sailors carry to sea with them, and when a storm arises they take it to the shore and fasten it to a tree, and that holds the ship till the storm blows over."

This kind of weather makes a man feel energetic and kindly, and he gets up betimes in the morning, cuts a hearty breakfast, looks over his garden-plot, takes his hoe and spade and—puts 'em in the shade and goes down town to see a man.

A minister travelling through the West some years ago asked an old lady on whom he called: what she thought of the doctrine of total depravity. "O," she replied, "I think it is a good doctrine if the people would only act up to it."

"You must have lived here a long time," said a travelling Englishman to an Oregon pioneer. "Yes, sir, I have. Do you see that mountain? Well, when I came here that mountain was a hole in the ground."

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Miscellany.

Too Much Newspaper.

This is the same heading of an article by Mrs. Anna S. Dickinson, in *The Interior* of August-10th. Among other sharp things, she says:

This persistent newspaper reading is very much a thing of habit. The daily newspaper has come to be considered as much a necessity as our daily bread. But shall we eat when we are not hungry, and shall we eat sawdust and scorpions because served up to us on regulation patterns? Aside from the more conspicuous faults of modern journalism—its personality, curiety, and abuse, especially during a political campaign; its sensationalism and general recklessness—is there not much in all our large dailies that had better be left unread? Take, especially, the record of crimes and casualties. It is surprising and unaccountable how people can interest themselves in such tiresome and shocking details. Why should we care to know how many children fall out of three-story windows, how many barns are burned, how many men are run over by the cars, or crushed by machinery, all over the country? When such accidents occur among our neighbors, we want to know it in order to proffer our aid and sympathy; but when some man in Posey County falls off a hay-mow and gets run through with a pitchfork, we can't help it! We can't do anything for his family; we can't go to the funeral. It is all nonsense to say that we are sorry, for we cannot possibly have tears for all the woes for all the unfortunates in all the states! Then what is the use of reading about it? As for the records of crime, we know that the reports of criminal trials must form a part of the very interesting reading of lawyers and judges, and that the statistics of crime are of value to the philanthropist and the legislator; but the taste that delights in this style of literature is anything but healthy and pure, to say nothing of its refinement.

If we profess to read for entertainment, how very cheerful and exhilarating it is to learn that Jim Smith beat his wife; and how Mike Welsh, in a drunken fit, dashed his baby's brains out; and how John Kain killed his brother, and cut him in pieces, and packed him in a trunk; and how one more unfortunate has gone to her death—and so on through the disgusting details that fill so many newspaper columns. If we profess to read for profit, what possible good can be derived from such records? Would it not have been better if our land had been scourged by a pestilence, than to have been cursed throughout its length and breadth by the corrupting influence of that moral plague, the Brooklyn scandal?

A Public Character.

In the *New York World*, a series of sketches of notable New Yorkers has lately appeared. The list has included A. T. Stewart, Fletcher Harper, William A. Beach. The great piano maker, Albert Weber, was recently described; and from the two columns of editorial we make the following selections, which will doubtless interest our readers:

Mr. Weber particularly interests his fellow-workers in the humming hive of the metropolis, because, while yet in the morning of life, he has brought the business which he has established on the slender capital of faith in himself and his hope and work in the public, up to a point of prosperity never before equalled in the same length of time by any other house engaged in the same manufacture.

Moreover, Mr. Weber has actually accomplished his wonderful task single-handed, never having had a partner. There is no shadowy "Co." secreted about his establishment. The great factory on Seventh Avenue, and the elegant warehouses on Fifth Avenue, are solely the products of his own untiring industry and judgment. Fifteen years after he made his first piano-forte, Mr. Weber is reported to have manufactured and sold at the rate of 1,500 instruments annually, a rapidity of development in this costly branch of skill indicative of the iron energy of the man.

To have created a demand and a market for such an array of pianos in the face of wealthy competition, was in itself a triumphant assertion of keen business tact, while the details of their manufacture, it might be supposed, would occupy the attention of one head to the exclusion of all other cares. A suggestive example of what can be achieved by concentration of effort is afforded by Mr. Weber's splendid start in business; for, apparently, he has only just begun to develop his plans. The manufacturing space which hitherto has sufficed him, is now discovered to be inadequate to meeting the demands telegraphed upon him daily from every state known to the national banner. Accordingly, an addition equal to the original building has just been made to his factory, which, in consequence, becomes a rival in superficial area to the largest in the world.

Among artists, Mr. Weber is valued as a friend whose counsel is always safe, and whose society is refreshing. One of these days—far away yet, we hope—when the full story of this busy life may be told, it will be a pleasure to recount how often his unseen influence has aided over difficulties and set on their way rejoicing the weary workers in the vineyard of musical art.

If a man be known by the company he is found in, then Mr. Weber, as well as his friends, should take high rank, musically and socially: for his album blossoms with tributes of kind remembrance of himself, coupled with generous expressions of regard for his instruments, from all the bright names whose singing or playing has charmed New York for a decade. Parepa Rosa, Kellogg, Nilsson, Albani, Lucca, Cary, and a superfluous list of gentlemanly stars, might be enumerated as among those whose testimony is alike appreciative of this remarkable man and his excellent work.

The Sins of the Good-Natured Man.

The good-natured man is asked by some spendthrift "friend" to lend him five dollars. It is as good as certain that the money will never be paid. But the good-natured man hates to say No, so he lends the money—money which he really needs for his wife and children. In other words, his wife must come short on a new bonnet, or his children must wait still longer for the needed new shoes, in order that this needy spendthrift may be "accommodated" with five dollars.

The good-natured man is asked to endorse a man's note. The one who wishes him to endorse the note is one to whom he is not in any way beholden, and one whom he is not under any obligation to assist. There is no reason why he should be expected to become security for this man, but he hates to "disappoint" any one, so he signs his note. By-and-by he finds that he has got to pay the note, and he has got to sell his house and lot, perhaps, to raise the money. In other words, his wife and children must be turned out of doors because he was so anxious to "accommodate" a man to whom he owed nothing at all.

The good-natured man is perhaps a minister. As such, his name and recommendation are worth something. He is asked to recommend a book which he knows, or should know, to be worthless; to say that it is an extremely valuable work, while, in fact, he does not believe it to be such. He is asked to sign a recommendation that a certain man be appointed to a certain position, when he knows that this man is utterly incompetent to take the place. But he wishes to "accommodate" the book agent, he "feels sorry" for the candidate for office, and so he signs his name to help defraud the people with a worthless book, or defraud the community at large by having an unsuitable man appointed to the place in question.

Perhaps the good-natured man becomes manager of a newspaper. There is sent to him a long article which the writer is very anxious should be published, but in which the public will feel no interest. Now, a moment's thought would show that the money of subscribers is taken on the condition that they are to receive the very best reading matter that can be furnished. But to please the writer, Dr. Spinyarn, this long, prosy article is published, and the thousand or ten thousand subscribers are defrauded by having poorer material given them than they had contracted for. But the good-natured editor soon finds, however, that the subscribers have one way of defending themselves. They "stop taking the paper," and the thing collapses.

The good-natured man is guilty of moral cowardice. He knows that he ought not to "accommodate" every man who comes to him with a request, but he has not the courage to look a man square in the eye and say "No." Rather than refuse to "oblige" one who is, perhaps, an entire stranger, he will bring the greatest evils on those nearest him. The old precept was, "Thou shalt love thy neighbor and hate thine enemy"; but the good-natured man is very good indeed to strangers, and very hard on his nearest friends. Good nature should begin at home. Let a man "accommodate" his wife and children before giving up everything for strangers. Let him not be unjust in order to be "obliging."

A Regular Cat Fight.

The Encounter that Caused the Rev. Mr. Murray to Laugh till He Cried.

In the middle of the doorway stood a cat—a maternal cat—who had spied my black pointer "Jet," who stood at my elbow watching me eat, and expectantly awaiting her turn, with no murderous designs on cat or kittens at all. But the feline temperament is suspicious and wrathful; and this cat was a tumbler, anyhow, born under some evil star, and bent on having a row. Now, to my mind, the process of preparation which a cat goes through preliminary to a combat, is such a deliberate spitefulness about it; such a murderous malignity of design as it passes from one phase to another, that it is impossible to withdraw your eyes from the creature as she passes through her spasms. Now, this cat was no exception to her tribe. Her mannerism was perfect after its kind. When I first looked up she stood in the doorway with a suggestive curve in her back and a slightly swollen appearance about her tail. She stood and swelled. The curve in her back grew and grew. Her tail bulged until it was enormous. Her eyes blazed hotter and hotter. Her mouth opened wider and wider, and out of it came a succession of noises that were simply frightful. How that cat could keep anything inside of her and spit it out that way was a marvel.

Of course Jet did not see an unimpaired spectator of this scene. She had been interviewed before in this style and knew what was coming. Her hair ridged up on her back, her tail stiffened straight as an iron ramrod, and her lips tightened over her white teeth. Any cat that was at all sensible would have left such a dog alone; but this feline had no caution at all. And when she left the doorway, and began to slide across the floor toward Jet, I knew if things kept on much longer, the "peace of Europe" would be disturbed. "I was just lifting myself from my chair, or getting my legs out from under the table so I could lift myself from my chair, when the cat went into the air like a flash, and exploded in a series of the most unearthly noises over Jet's back. Of course, no decent dog would stand any such conduct as that, and Jet didn't. Now, you understand, this was a suddenly improvised affair; I had no programme to go by, and didn't understand at all where the different parts came in; and besides, the actors did not seem to require any special prompting, and evidently needed all the room to themselves. So, feeling that I wasn't needed, and might actually be in the way if I remained, I retired out through the window to the piazza, where I could contemplate the development of the action from a back seat, as it were.

Of one thing I am certain. I have never, in city or country, seen a more intense performance. It was the very climax of high tragedy. The actors were up to their best key, and going it strong. I saw that the thing was drawing to a fine point. Either I shouldn't have any dog in a few minutes, or the man wouldn't have any cat to speak of. One of the two things was certain. At that instant the door burst open, and the man himself, with a broom in his hand, burst into the room and began to lay around him right and left. But this only stirred Jet tremendously. The cat and the broom together only brought out her best points. The way she went after that cat, under the table, between the man's legs, back of the stove, was indescribable. But the actors were not all on stage yet. Again the door burst open, and a woman, without hoops on, with a washingboard in her hand, shot into the apartment with a look of interrogation on her countenance. She didn't stand still more than a second, for Jet came against her in a way that sent her spinning. This was too much. I dropped on the piazza, rolled off upon the ground, dug my fingers in the turf, and laughed.

In less than four seconds, I saw a cat come out through the front door, about half-way up from the door-sill to the ceiling, followed by the dog in full bolt, with a big broom and a washboard close behind. The cat lit on her feet, of course, and went up a tree in the doorway faster than any cat has ever done that thing since the beginning of the world. I clucked to Jet and sloped around the corner of the house, and streaked it through the garden down back of the barn, where I laid myself down on the grass again and rolled over and over, wiping the tears from my eyes.

This is all this time. My pencil is worn down to the last inch, and I must stop. If I ever get to "Martin's" I will tell you what I saw. But I think I shall spend this vacation travelling around with Jet, and stopping at country hotels, where there are plenty of cats. I have an idea that such a course would yield me a great deal of innocent fun, such as even a deacon couldn't object to.

The Letter.

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his salvation. He was directed to Christ as the sinner's only refuge, by many, and by his own master among the rest; but it seemed to be without result. At last his master thought of reaching his mind, and bringing him to see the sincerity of God in the Gospel, by writing him a note asking him to come and see him at six o'clock, after he left "the works."

He came promptly with the letter in his hand. When ushered into the room, his master inquired:

"Do you wish to see me, James?"

James was confounded, and holding up the note requesting him to come, said—

"The letter; the letter."

"Oh!" said his master, "I see you believed that I wanted to see you, and when I sent you the message, you came at once."

"Surely, sir—surely, sir," replied James.

"Well, see, here is another letter sent to you by one equally in earnest," said his master, holding up a slip of paper, with some texts of scripture written on it.

James took the paper, and began to read slowly.—"Come—unto—Me—all—ye—that—labor," etc. His lips quivered; his eyes filled with tears; and, like to choke him with emotion, he thrust his hand into his jacket pocket, grasping his large, red handkerchief, with which he covered his face, and there he stood for a few moments, not knowing what to do. At length he inquired—

"Am I to believe in the same way that I believed your letter?"

"Just in the same way," rejoined his master. "If we receive the witness of men the witness of God is greater."

The expedient was owned of God in setting James at liberty. He was a happy believer that very night, and has continued to go on his way rejoicing in God his Savior, to point others to Calvary, and to walk in the narrow way.

Reader, if anxious about your salvation, be persuaded to believe God when he speaks to you in His word, in the same way you would credit the word of an honorable man, and you will obtain peace through the precious blood of Christ. "He can not deny himself."

Over eighty new lodges of Good Templars have been organized in Michigan the last six months.

The Stars.

How quiet and tranquil they look,
Shining there in the peaceful blue sky!
How brilliant, how lovely, how bright!
And yet they look modest and shy.

They seem to look tenderly down
From the soft, azure dome up above,
And sweetly they whisper of heaven,
And of God in His infinite love.

They soothe the tired spirit to rest,
As the smile of an angel might do;
And lift the sad heart up to God,
Above the ethereal blue.

It seems that they draw me to Him
Who made all things lovely and bright,
And give me a glimpse of that home
Where he is the life and the light;

As though Heaven's gates were ajar,
That a gleam of the glory within
Might cheer those who almost despair,
In the contest with sorrow and sin.

O, would that my light might shine forth
Like a gleam from a star in the sky!
Causing one heart to look up to Him
With a steady, unflinching eye;

Causing one voice to praise His dear name,
Teaching meekness, and patience, and love;
Content with my portion on earth,
Looking daily for strength from above.

Face It.

The world is a battle-field in which the worst wounded are the deserters, stricken as they seek to fly, and hushing the groans that would betray the secret of their inglorious hiding place. The pain of wounds received in the thick of the fight is scarcely felt in the joy of service from some honored cause, and is amply atoned by the reverence for noble scars. Let then your choice be, not that of the deserter, but of soldier in the ranks.

Behold us from the first, say at school, where to the majority the real contention with the world's difficulties begins. How much of our comfort and happiness depends, even then, upon the way in which we regard our masters and our books! There they are, part of the conditions of our existence, as inevitable as day or night. What is there for it, then, but for all brave hearts to "face" them? And according to the earnestness with which we do this, and devote and concentrate our faculties for the time being upon the tasks in hand, will our daily difficulties diminish. Nay, an absolute interest in our work is created by degrees, which if we but encourage, actually reduces a disagreeable occupation to a passably bearable way of getting through the hours which we are to spend over books; whereas, shirking and cribbing only bring misery and disappointment; misery in the share of a curtailment of play-time, and disappointment in that we find that the work has got to be gone through after all, and that only postponement, and an increasing of the evil, have resulted from our shuffling and cowardice. Let us but learn this patent fact thoroughly; let us make the understanding of it part of our instinct, and should we never, in after life, remember one single detail of the actual task, "school" will have served its one great purpose. It will, that is, have so trained our minds to recognize work, and the trouble and painstaking it involves, as man's portion on earth, that the habit of facing it, and doing it cheerfully, and as a matter of course, will become part of our individual nature.

Armed with such a habit, who shall fear to do battle with difficulties seemingly unsurmountable? Come they "single spies," or "in battalions," we shall, as far as human preparation avails, be always ready to face them.

A harmony, curious to observe, constantly exists between the moral and physical outfalling of difficulties. There are exceptions to the rule, of course, but generally the man who is a shuffler, who tries to evade responsibilities, will no more look you straight in the face than he will them. Down goes his eyes the instant they encounter yours, his head inclines from left to right, and he obviously prefers a contemplation of your coat collar or watch chain to a straightforward examination of your expression and features. Neither will he stand with his head and body erect and steady; his knees bend, he cringes feet, and his shoulders wriggle, while his hands especially indicate, by their ceaseless and restless fumbling about buttons or pocket, shirt collar, or whiskers, his weakness of purpose. Who, regarding an air like this, can doubt that the wearer puts himself at a disadvantage from the first, and gives to one possessed of entirely opposite qualities the upper hand, whenever the two are brought front to front?

Whether the meeting be friendly or hostile, and the talk trivial and quiet, or serious and angry, there cannot be much question which is the better soldier, or with whom victory is likely to rest. But in the case where the encounter between such different natures may probably prove hostile, where the matter in hand is, and the best, grave and disputative, it is ten to one if the shuffler can ever be brought physically to face it. He will do all he can to avoid a personal interview; he will send messages, or write, or when driven into a corner, and there is no escape from a meeting, he will try to postpone it to the furthest possible day, and when the day comes, will probably break his appointment, sending, too late, of course, some paltry, transparent, flimsy excuse.

Who, with any experience of life, cannot enumerate hundreds of cases where trifles, light as air at the beginning had grown into difficulties, troubles, and sorrows, giant-like in their proportions, hydra-headed, and undying, merely for the want of ten minutes' conversation face to face—when a straightforward look and a few honest, outspoken words at first would have retrieved many an error of the judgment or the heart, and have made all fair-weather sailing, where there has since been nothing but storm and shipwreck!

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Literary Notices.

NOTES.—Rev. M. J. Savage has in press two books—"The Religion of Evolution," and "Hints of Comfort for Hours of Sorrow."—It is said that no less a person than Wm. D. Howells will write a memoir of Gov. Hayes.—Mrs. Binney, the wife of Rev. Dr. Binney, who with her husband has been a missionary to Burmah for more than thirty years, has brought to completion an Anglo-Karen dictionary.—Dr. Nathaniel Bouton, of Concord, N. H., State Historian of New Hampshire, has completed a provincial history of the state, in nine volumes, his labors having covered a space of ten years.—T. De Witt Talmage reveals a bit of conversational experience, when he asks: "What is more annoying than to have five kinds of cake successively presented for your consideration while you are eloquently and brilliantly describing some scene of which you were an eye-witness?"

WELL PRESERVED.—The illustrious Franklin exhibited a striking instance of the influence of reading, writing, and conversation, in prolonging a sound and active condition of the mental faculties. In his eighty-fourth year he discovered no mark in any of them of the weakness of decay so often observed in persons at that advanced period of life. John Wesley's vigorous intellect, too, when eighty-two years of age, could be attributed to the same cause. The late Dr. Nott was a power in the pulpit at eighty-five; and in the hands of Dr. Taylor Lewis, at four score, the pen is an even more effective weapon than it was forty years ago. The greatest of living theologians is now living in the classic shades of Princeton, having reached four score; and yet we should not be surprised any day to receive a new work on some theological question from his pen. Bryant at eighty translates Homer. Goethe finished "Faust" at eighty-two. Titian, at eighty-one, painted "The Martyrdom of St. Lawrence," and at ninety-nine was engaged on a "Pieta." Michael Angelo swung the dome of St. Peter's in the air at seventy. Death found him still working at eighty-nine.

EDUCATIONAL.

A GOOD THING.—The hall at Blairtown, N. J., has a capacity to accommodate one hundred boarding students. This entire property, so well appointed in every respect, has been conveyed to the Presbytery of Newton by Mr. Blair, free of encumbrance. In April last he placed in the hands of the Presbytery securities to the amount of \$37,000, to be held in trust, the interest of which is to meet all necessary expenses of boarding and tuition of the sons and daughters of resident ministers of the Presbytery. This endowment makes provision for fifteen.

RE-OPENED.—The University of North Carolina, after a suspension of nearly ten years, resumed operations in September, 1875. It numbered sixty-nine students last winter. The institution is nominally without a President, but the Rev. Dr. Charles Phillips, Professor of Mathematics, is the chairman of the Faculty. Its prospects are encouraging. It lost all its investments at the close of the war, and has now been re-opened with funds provided by the state.

Centennial Statistics.

Reviewing the history of education in this country, in his address at the opening of the National Educational Association in Baltimore, President Phelps gave the following statistics:

"Prior to 1776 but nine colleges had been established, and not more than five of these, we are told, were in a really efficient condition. Now more than four hundred institutions bearing the titles of 'college' and 'university' are distributed throughout forty of the States and Territories, with nearly 57,000 students and 3,700 Professors and teachers. Then little was done for the higher education of women. Now there are 209 female seminaries, with 23,445 students and 2,285 teachers. Then, says a writer in the *New England Journal of Education* for June 10, 1876, professional schools were almost unknown. The candidate for the honors of the law, the dignities of the ministry, and, generally speaking, for the tools of medical practice, was obliged to pursue his studies under private tutors. Now there are 322 professional schools of the various classes, excluding teachers' seminaries, with 23,280 students and 2,490 instructors. Then normal schools had no existence on this continent. Now 124 are reported in the United States alone, with 24,405 students and 966 instructors. Then there were no commercial colleges; now 127 are in operation, with 25,892 students and 577

teachers. Then preparatory schools had scarcely a name by to live; now 1,122 of them are said to exist, affording instruction to 100,593 pupils, and giving employment to 6,163 teachers. The kindergarten, that last and best of educational inventions, is a very recent importation. In 1874 we were blessed with fifty-five of these human nurseries, with 1,636 pupils and 125 teachers. May their numbers rapidly increase.

"We have no means of giving the school population of those earlier days. It is not likely that it was ascertained. Now thirty-seven States and eleven territories report an aggregate of more than thirteen millions, or more than four times the total population of the country in 1776. Then the school enrollment was, of course, unknown. Now it amounts to the respectable figures of 8,000,000. Then the schools were scattered, and their number was correspondingly restrained. Now they are estimated to number 150,000, and as employing 250,000 teachers. The total income of the public schools is given at \$82,000,000; their expenditure at \$75,000,000, and the value of their property at \$165,000,000. The figures thus far exhibited seem to indicate what we have done; there are others which tell us with impressive emphasis that which we have not done. With a school population of 13,000,000, as reported, we have an actual enrollment of but 8,000,000. The number of illiterates by the census of 1870, above the age of ten years, was, in round numbers, 5,500,000. Of these more than 2,000,000 were adults; upward of 2,000,000 more were from fifteen to twenty-one years of age, and 1,000,000 were between ten and fifteen years old. Of the number between fifteen and twenty-one years it is estimated that about one-half have passed the opportunity for education, and since it is well understood that a large portion of the children in this country leave the schools perhaps at an average age of ten or twelve years, the conclusion is irresistible that tens of thousands of those who are reported as illiterates between ten and fifteen years of age will forever remain so. Of the 930,000 illiterate persons between fifteen and twenty-one years of age who have passed their opportunities for instruction, 137,000 are in the Northern States, 15,000 in the Pacific, and 778,000 in the Southern.

Pres. McCosh on Boating.

President McCosh, of Princeton College, in a letter to the *Tribune* on the subject of college boating, points out many evils which are, he thinks, connected with college regattas as rowed at Saratoga, such as the bringing together of students and blacklegs, the temptation of betting, etc. He would not, however, advise giving up the college races. He says: Let me not be misunderstood. I approve of boating. I approve of college boating. No college in America, or in any other country, has done more than Princeton to encourage healthy gymnastic exercise of every sort. A few of our college friends have devoted to this object \$50,000, and I know not how much more. I mean to continue to favor manly sports of every kind, and this even in opposition to some of my good friends, who disapprove of what I have done. You will not make young men religious or moral by denying them sports; only we must see that the sports are of the right kind. But the very circumstance that I have been favoring these gymnastic exercises makes me more resolute in securing that they do not lead to mischief. The question is often put to me whether these college gymnastics tend to foster immorality. I can answer unhesitatingly that they do not, when they are kept under the eye of the colleges and within anything like due bounds. Again, it is asked whether they interfere with the studies of the young men. I have to reply that in some cases they do so, though by no means in all. They do so when the excitement is carried too far. There are young men in our colleges whose ambition it is from their Freshman or Sophomore years onward, not to earn academic honors or to become scholars, but to be one of a conquering band at base ball or boating, and receive the empty cheers of thousands of spectators, who will never benefit the youth whom they thus help to spoil. College professors and tutors perceive that these youths are thinking of their games in their study hours and in the very recitation rooms, and are thus far losing the good for which they were sent to college by their anxious parents and guardians. All these evils may, in my opinion, be avoided by a proper understanding being come to at this time, when these contests have come to a crisis, by the colleges and friends of the colleges, including parents.

Temperance Talk.

Another Victim.

Not long ago we had brought under our personal observation one of those painfully mournful cases which, although possessing its own peculiar features of sadness, is, at the same time, only a specimen of multitudes of others. We were called to officiate at the funeral of a brother of one of our friends. The deceased was a man who had barely reached the meridian of life. He was of good, genial, generous heart; of clear mind and of considerable talent; loved and loved; but he was, as alas, so many others are, led into temptation to which he yielded and partook of the deadly and accursed cup. On a certain day, he left his brother's house with two hundred dollars in his pocket, and traveled on horseback some considerable distance. Two days afterwards he returned, or rather his horse carried him back to the same house, but how different now his state! The piteous story is briefly told. He had been drinking; had drunk probably of drugged liquor; had been shamefully beaten by two men, who robbed him of his money and valuables. By some providence, his horse and dog conducted him back, he knew not how, to his brother's house to suffer and die.

The links of friendship and fraternity, the distressing circumstances of the case, and our well known position on the temperance question, caused us to be called from a distance to officiate on the mournful occasion. As we reached the gateway, our friend, the brother stood waiting to receive us and with streaming eyes and agonized heart, exclaimed, "He's a murdered man." As we stood by the corpse, and saw the fond mother's heart breaking with sorrow; as we heard the sobs, the cries, and saw the tears and deep emotions of loving relatives, and were told the full sad tale, it was evidently too true that "he was a murdered man." Those who smote him the deadly blow were not alone the murderers, though a fearful guilt rests upon their head. In the few lucid moments before death, the beaten man said that he had been drinking, was "moderately drunk" but knew what he was doing. Being "moderately drunk" had placed him in the position of danger and death. It was *drunk* that murdered him, and we believe that in the sight of the Great Judge of all, those who sold or gave that drink will also be held guilty of the murder of that man. He was the victim of the accursed liquor traffic. He was the victim of that system which the government of this civilized land licenses. He was the victim of that system for the carrying on of which the government of this christian country receives blood money; and, we cannot but think that the blood of that murdered man and myriads of others cries to heaven against the infernal system and against the government and people engaged in it. Were it true that our government could not be supported but by revenue from whisky barrels, we would say let the government sink, rather than souls, yea, rather than even one soul should be lost. It is a foul blot upon the national escutcheon, that men should be licensed to sell death, and the government receive pay for it. It is a terrible blot upon the christianity of America to-day that christians have not risen *en masse* in an overwhelming crusade and demanded the immediate abolition of the hellish system. It is a crying shame that the temperance and christian people have not knocked out the head of every whisky barrel in the land. Do people say we have no right to do this? Do they say there are large vested interests involved? The more is the shame, the greater the crime, the more enormous the curse. What are all the vested interests of the globe compared with the loss of the soul of one man, or compared with the broken heart of that fond but now disconsolate mother? Money cannot bind up the broken heart. It cannot save the lost soul. Have we not the right? Death, murder, damnation are in the drink and if we as our brother's keepers, have not the right to do this to save him, how can we discharge our duty?

There is another sad element in this painful case. The terrible seed which has been harvested by murder in this death was sown many long years ago, by a member of a christian church giving sweetened liquor to the lad when working on his farm. Twenty years and more have passed since that fatal seed was sown. Will God hold him guiltless who then sowed the destructive seed that is now reaped in such a terrible harvest? We think not. And yet to-day in this land, there are multitudes of professed christians who partake of the deadly draught and give it to others. There are men, called christian ministers, who also do so, and even some who in the pulpit sneer at the "prejudiced" ones. Are these guiltless? We would not. The pulpits of our land should be cleansed from such ministers of damnation. The churches of our country should be purified from this leprosy of death. The social circles should be washed from the filth of the wine cup. The body politic of our commonwealth should have cut from it at once the festering cancerous sore of the liquor license. We cannot afford to lose our fathers, brothers, and sons in hecatombs of destruction. We cannot afford to have the fearful guilt of their loss and of their everlasting woes resting upon our heads. We are not doing our duty if we quietly allow this pestilence that walketh in darkness to stride amongst our fair and loved ones and in the fatal grip of death lead them hence before the hours of their day of life had half run out. At the graves of those unfortunate victims in the midst of the sobs and tears for those loved ones of the family and social circle, let us with Hannibal spirit vow eternal enmity to the accursed license system and drink traffic. Let us never rest until it is dethroned and destroyed and the blessings of temperance righteousness and peace reign supreme.—*Weekly Rescue.*

At a recent meeting in Minneapolis, Minn., 380 Roman Catholics signed the pledge.

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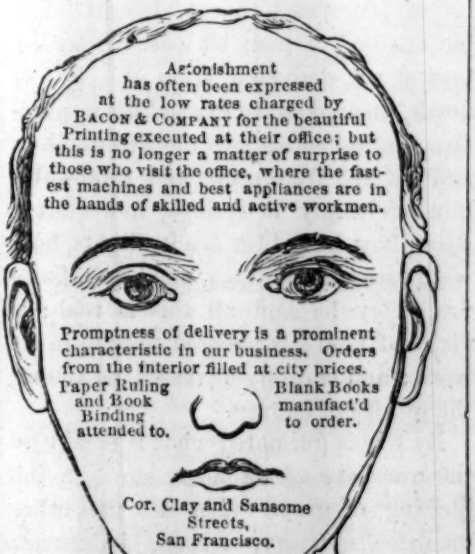


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The Congregational Club meets every Monday at 1.30 p. m., at the library room of the first Cong. church edifice, cor. of Post and Mason streets, San Francisco. Ministers and members of Congregational churches are always cordially welcomed at these meetings. Visitors to the State, from the East or elsewhere are specially invited to find the place, and thus make the acquaintance of their brethren here.

By the re-appearance of the Rev. S. V. Blakeslee in our columns, last week, after a three months absence, and in other ways, we are reminded that he and some other persons identified with THE PACIFIC, as writers and helpers, did not receive that special recognition which they deserve in our quarter-century sketches, a month ago. It is fitting, especially in the case of Mr. Blakeslee, that our omissions be supplied at this time, when he is once more entering on his wonted labors. It was as early as 1855, that, by vote of Association and Presbytery Mr. Blakeslee was invited to connect himself with THE PACIFIC as one of its editors. His name stood at the head of its columns several years, along with that of the Rev. Mr. Brayton. In 1862, after having been engaged awhile in other labors, he was urged by such brethren as Lacey, Anderson, Moan, and Kellogg to resume his place, in order to insure the going of the enterprise. Ever since that time he has labored incessantly and zealously for the advancement of THE PACIFIC. Thus, for twenty one years he has been one of the editors, more constantly so than any other man. The country patrons of the paper probably know him better than they do any other one of us, and will give him the honor he deserves. His admiration of the paper, his love for it, and his devotion to its welfare, call for the recognition, the tribute, and the gratitude of all who desire the prevalence of truth and the triumph of Christianity.

Just after our columns were filled up, last week, there occurred, in this city, in the night preceding the 29th of August, one of the largest fires that has been experienced in a number of years. It consumed almost entirely the large block bounded by Third, Fourth, Brannan, and Townsend Streets, a block which was subdivided by narrow streets into three blocks. Few of the buildings destroyed were of brick, or costly ones. Several of them were occupied as manufacturing establishments. The German Hospital was probably the most valuable. The fire caught near this, but all the inmates were safely removed. As a whole, the block was a very combustible one. Some damage was done on one or two adjoining blocks, but the fire was kept mainly within the limits mentioned. The water mains in the Third and Fourth Streets were small, and so the water supply was inadequate. The large structure of the Central Pacific Railway, on one corner of the block, was not touched by the fire, because it stood apart from any other buildings, and because it was well watched and guarded by vigilant employees. The flow of water at that point was without force. The city is taught a new lesson of a possible conflagration which shall desolate scores of blocks of this inflammable sort, unless the water supply is increased, and the alertness, promptitude, and efficiency of the fire-department are made sure.

We omitted to note, last week, the long expected death of the Hon. M. C. Kerr, Speaker in Congress. This event occurred at the Rock Alum Springs, in Virginia, on the 19th of August. Due notice of the fact was taken by the public authorities. He was buried at home in Indiana. So far as we know, he was

the first Speaker who has died in office. He was a man of good character and upright life, and exemplary conduct in all his relations with men. He was a solid rather than a brilliant man, and not at all to be compared with his immediate predecessor. He was not felicitous in his construction of committees, nor facile in his intercourse with members. His duties were arduous, and criticism wore upon him. Not more than four months was he physically able to preside over the House. Incurable disease, consumption of the bowels, seized him. He suffered much; rallied now and then; but finally left his high place to die, as all must, however great, however distinguished by success, however honored among men.

The July number of the Congregational Quarterly contains twenty pages of "Vital Statistics of the Congregational Ministers." There are notices of the chief facts of the lives of sixty-two ministers who died in 1875; whose average age was 62½ years, whose average term of ministerial service was 31½ years, and whose average age, therefore, at the time of their entrance into the ministry was 30½ years, supposing none to have retired from service before death. It is instructive to read in these statistics of what disease ministers die. Of these sixty-two, ten died of consumption; nine, of pneumonia; eight, of heart disease; six, of old age; four, of brain disease; three, of paralysis; two, of influenza; one, of lung fever; six, of unknown disorders; and the remaining thirteen, one or two each, of various disorders. Hence, it appears that twenty, or about one-third, died of some lung trouble; fifteen, or about one-fourth, of some trouble of brain or heart. Accordingly, we may presume that one-half of our ministers will die of some trouble with such vital organs as lung, heart, or brain; and one-third of them with consumption or pneumonia. Of all the sixty-two, only two died of fever, and two of dysentery; which shows that they were temperate in their habits of eating and drinking. Only one died of bronchitis, which is somewhat remarkable, when we think how many ministers have some trouble with the throat. The sanitary lesson of these statistics is a warning against taking cold, after speaking in heated rooms, by going suddenly into cold air, or by not putting on warm wrappings in abundance. One pays dearly who neglects any precaution. The other lesson is, that ministerial work is healthful, if one is careful of his person, and tends to longevity by promoting mental vigor and the best use and enjoyment of the higher faculties.

The proposed Sixteenth Amendment to the National Constitution, which passed the House almost unanimously, failed of a two-thirds vote in the Senate, the ballot standing 28 to 16. It is in these words: "No state shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof, and no religious test shall ever be required as a qualification to any office or public trust under any state. No public property and no public revenue of, nor any loan of credit by or under the authority of the United States, or any State, Territory, District, or municipal corporation shall be appropriated to, or made or used for the support of any school, educational, or other institution under the control of any religious or anti-religious sect, organization, or denomination, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination shall be taught; and no such particular creed or tenets shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization, or denomination, or to promote its interests or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution, and it shall not have effect to impair the rights of property already vested. Sec. 2. Congress shall have power by appropriate legislation to provide for the prevention and punishment of violations of this article." The necessity for the adoption of such an amendment is not very obvious to some persons. But it should be done for the sake of getting such a public expression of the nation's feeling, if for no other reason. It would show that the claims which Romanism is making have no place in any regards except in those of Roman Catholic partisans, who are only one in eight or ten of our population.

In an article on the "Tel" system of the Jordan Valley, the Rev. Dr. S. Merrill (who preached in this city, a few months, several years ago) states that

in his opinion, the cities of Sodom and Gomorrah, and so on, were at the north instead of the south of the Dead Sea. Others have argued for the same view. We do not think the matter settled, as yet, beyond all controversy. This is the concluding part of Mr. Merrill's article: "But wherever Sodom or Gomorrah are finally located, five sites must be provided for, four of which shall represent the four cities which were destroyed, and one which must be in the same plain with the rest and very near them, and also nearer the mountain than the others, to represent the 'little city' to which Lot fled for temporary refuge. The fact that one Hebrew word has been substituted for another identical with it in meaning, i. e., Katan for Zoar, ought not to be urged as an objection to identifying Tel Ektanu with the site of the 'little city,' provided all the other circumstances of the case point to it as the proper one. If this tel is taken as Zoar, it will make intelligible what is said of Lot when he stood with Abraham on the hill near Bethel, and looked down the Jordan Valley toward the Dead Sea. (Gen. xiii. 10.) As this verse is rendered in our English Bible, the meaning is not very clear; but it will become so if one will read all the middle portion of the verse as a parenthesis, as follows: 'And Lot lifted up his eyes and beheld all the plain of the Jordan (that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt) until thou comest to Zoar.' The last clause qualifies the first. Lot saw all the plain of the Jordan as far as Zoar, or until you come to Zoar. Zoar was the limit of his view in that direction, and must be on the north end of the Dead Sea; for no human vision, unless miraculously aided, could reach to the southern end and distinguish anything; while from the point where he stood, the greenness and beauty of the great Shittim plain were distinctly seen."

The Blessing of the Lord.

We are taught that "the blessing of the Lord maketh rich." And we have found that the true enjoyment of earthly riches, even, must come from the mind and heart. Hundreds have wealth which is but a meager good to them, because they do not know how to cause it to minister to their higher nature, their interior being, their better selves. They simply gloat over their possessions, or live like overfed cattle in a boundless prairie, sighing that they are unable to consume any more. But when God, by the blessings of his grace, renews and sanctifies men, their whole nature is enriched, and all things become theirs. They are enriched with knowledge—enriched with faith, with hope, with good-will—enriched with wisdom from above, with peace, with the joy of forgiveness, with a sense of the divine favor, with divine assurances—and enriched with the promise of the life that now is, and of that which is to come. To be rich toward God, rich in Christ; this is to have the true riches, whose inexhaustible treasury is in the heavens.

What a mine of wealth there is in the human imagination! We have seen men, in their intoxication, who, leaving out of view the evil and wrong of their inebriety, were a wonder and a study. What play of their imagination! Every ill forgot, how they revelled in abundance, and rolled in luxury, and exulted in power, and swayed the earth at their will! So, in their delirium, how men set loose the imagination, and give the fancy wing! They are kings, conquerors, potentates, inventors, subdoers, artists, poets, orators, musicians, possessors of charms, graces, and gifts, and they imagine that they are wondrously endowed for all that is great, glorious, and sublime. We smile at their flights and vagaries, and sigh over their disordered condition.

And yet they should be our teachers. For they show us how we can live and rejoice in the realm of our imagination, and how the universe may be, in a manner, appropriated to our delight. Let but the soul of man be loosed from the load of sin, delivered from the fear of death, assured of an eternal life in paradise, and taken up into the will of God, and severed from sense and time—and how exultingly it springs, how aloft it soars, how boundless are its flights, how wide its appropriations, and how infinite are its joys! And all this is real; is given of God; is pledged to man in his word; and is dimly revealed as among the glories of heaven.

By this is intimated what is meant by the *enriching of the heart* through the blessing of grace. Let all the other faculties, memory, reason, judgment, choice, philosophic force, conscience, each in its own sphere, be enriched as

the imagination may be; and then, at once, we become heirs of time and space—earth and heaven; we have all things and abound. We can lose all that man can take from us, and not feel poor; we can endure all the world can inflict on us, and not feel weak; we can suffer all the ills flesh is heir to, and not be broken by them; we can do all that duty demands of us, and not feel that one reserved force is at all imperilled; and each, in that power of Christ which girds him, can say, with the apostle, "When I am weak then am I strong." It is in sin which has plucked us of all the beauty and glory of our nature; it is sin which has robbed us of all native courage and wealth of soul; and by our own wicked hands have we been smitten with blight and stricken with poverty—till we are wrecked, dismantled, emptied, abandoned, and stranded on the miry shore of corruption. And now, thus stranded, simply to fill us full of worldly goods is but to sink us deeper, and waste most of the goods. The blessing we want is one that enriches us, and lifts us out of the mire; not one that overloads us, and bears us down with creak and strain; one that strengthens and braces us; that renovates and refits us; that repairs and recovers us; that furnishes us tapering masts of aspiration, and winged sails of motion, the stem of courage, and the steady rudder of deep purpose—the light of wisdom in the binnacle, and precious freights of holiness in bulk, that shall become our eternal wealth, amid the sacred isles of the blest.

And such a blessing is offered us through the great redemption; and this blessing, for aught we can see, is the one, only, comprehensive blessing of which it can truly be said—"and he addeth no sorrow with it."

Week-Day Lecture.

BY THE REV. A. L. STONE, D. D.

THE TEN VIRGINS.

"Five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them."

Whose portraiture is this? Which of us, brethren and friends, wearing the Savior's livery here may find our own features on this canvass? Is not this type of character which in the end is seen to be fatally defective, that which concerns itself chiefly with an external and superficial sanctity, expresses itself in a round of outward observances and formalities, and contents itself with this? There is a lighted lamp; men see the shining of it; for a little while it sends out its beams amid the surrounding darkness. But it burns out. The light wanes, and flickers, and dies. There is a little oil—the wick is touched with it—it feeds the flame for a time, before the long, wearying night-watches exhaust it; and when its illuminating ray is most needed and most precious, there is nothing but midnight gloom.

There are those in the Church of Christ who receive the truths of the Gospel without repugnance or dissent. They rejoice in the provisions of mercy, and the offers of a full and free salvation. They desire to be found at last clothed in the vesture of Christ's righteousness. They are willing, for the sake of entering heaven, to lead a religious life; to join themselves to Christian people; to give up the gross pleasures of sense and sin, and to conform their conduct to the standards of a high and pure morality. They are not hypocrites. They intend no deceit, either upon others or themselves. They really think they have set out to meet the Lord. They have been affected by the truth. They have seen and felt its convincing evidences. Their sympathies have been wrought upon. They have had some exercises of mind in regard to sin. They have passed some resolutions of self-amendment. They have prayed often, and still pray—habitually, perhaps—and have something of a glow of excited feeling at the sacrament of the Supper; and, under the pressure of earnest and kindling addresses to their religious sensibilities, oil enough to keep the lamp burning for a time—impulses deep and strong enough to prompt to many christian-like activities—but no oil in the vessels. The new divine life is not begun within them. They have never really renounced self for Christ. They are not yet in vital union with the life-giving vine. They have wishes, aspirations, selfish longings after the Savior, and in the strength of these they call themselves by his name, and address him as their Lord and Friend.

But that there is no help, or health, or soundness in them at all; that grace must commence with them, and continue with them, a process of radical renovation; that only the Spirit of God can supply the strength of spiritual de-

sires, the steadfastness of pious purposes, the developing life and force of a true christian living—they have not felt. They have hovered around this feeling, but into its deep interior secrets they have not penetrated. They have not a piety rooted in a broken heart and a will subdued; no oil in their vessels; no full fountain within, of love, and confidence, and tender fidelity to Jesus, to supply the natural drain and draft. Like the seed of stony places, in another parable, that presently sprang up because of the shallowness of the soil, but when the sun rose high and warm, withered away, they have no depth of earth. Like a stream opened by a new-falling shower—flowing on as if to water and refresh the wilderness, but flowing not far, because fed by no living springs, and presently leaving a dusty channel and arid banks.

And in the light of this picture, the contrast discloses itself the more clearly—"The wise took oil in their vessels with their lamps." The fountain of a sanctified heart is within them. Religion with them is not a surface feeling, not a transient impulse, not simply a desire to sit at the feast. It is a deep, underlying principle. It has springs far down in the soul; a well of water gushing up to keep the outgoing channels always full. No present duty, no given sacrifice or labor, exhausts them. There is a reservoir of holy love, of devotion to Christ, fed by the secret ministrations of the Spirit and grace of God, which will be as brimming to-morrow as to-day. One may trim a dying lamp and make a momentary blaze of light; but it is the last oil of the wick, and it expires all the sooner. But the full lamp only burns on in steady brightness. One may chafe the cold limbs of a corpse and make by the mere friction some surface warmth; but only life in the veins and in the heart can diffuse the warmth of life through the frame. The true Christian foresees that the night of his waiting and watching may yet be long; that his pilgrimage may stretch on over many a waste where no water is; that it may please his Lord to delay his coming—he knows that to hold out till the joyful cry salute his ears, he needs more than a glow of feeling, an ardent impulse, the first dash of enthusiastic fervor. He wants something abiding, enduring, inexhaustible—a life whose fountains are in the unfathomed heart of Jesus.

Religious Intelligence.

The West.

The General Association of California will hold its regular annual meeting with the Congregational church in Redwood City, Tuesday, October 4th, 1876, at 7.30 p. m., and will be opened with a sermon by Rev. T. K. Noble, of San Francisco. Every Congregational church in the state is entitled to representation in the General Association, by two delegates, and one delegate to every fifty members in excess of one hundred.

JAMES H. WARREN, Registrar.

San Francisco, Sept. 7th, 1876. Next Monday, the Club will discuss the question, what to do with the boys in our large cities. Rev. W. E. Ijams will open conversation.

Last Sunday, Plymouth Church, in this city, received to membership three persons; and the Plymouth Avenue Church, in Oakland, three.

The Congregational church in Berkeley received \$150 as the net profits of the concert given in its aid last week, at the First Church, in Oakland. It goes to complete the payment for a fine organ, recently purchased.

Rev. W. J. Clark, of Reno, Nevada, is in Cincinnati, Ohio, called thither suddenly to attend upon a sister who was extremely ill. Rev. J. J. Powell supplies the pulpit of the Congregational church at Reno for three months, during Bro. Clark's absence.

Rev. R. B. Snell has accepted the invitation of the Congregational church at San Buenaventura, to become its acting pastor. A lecture given at San Buenaventura in aid of this church, by Dr. Stone, during his vacation visit at Santa Barbara, is spoken of with grateful interest.

The Congregational church at San Jose has invited Rev. Mahlon Willetts, of Paris, Texas, (formerly of Lamolite, Ill.) to become its pastor, and he has accepted the invitation. He will commence his labors Oct. 1st. This church, though parting with Bro. Munger with deep regret, is full of pluck and courage. Three were received to membership last Sunday, making a total of 82, of whom five have been dismissed. The present membership is 77. Mr. Munger goes to East Hartford, Conn., and will for a time render pastoral service to the church there.

The Occident has an interesting summary of the statistics of the Presbyterian churches of this coast, from which we cull the following facts: There are in the Synod of the Pacific, 8210 communicants. Of these, nearly 1200 are converted Indians in Oregon. Hence, the English speaking Presbyterians on this coast are only 7000, or about one to 140 of the population. These 7000 church members belong to 120 churches, scattered over the vast region from British Columbia to San Diego, and from Utah to the Pacific. Thirteen of these churches have less than 10 members each; twenty-six have between 10 and 20 members each; thirty-six have between 20 and 50 members each; twenty-eight have between 50 and 100 members each, and seventeen have a membership exceeding 100. The larger churches are these: Calvary, San Francisco, 718 members; Spekan and Kamia, (Indian, in Oregon) 470 and 429, respectively; St. Johns, San Francisco, 354; San Jose, 350; Howard, San Francisco, 345; Oakland, 315; Portland, Oregon, 240; Sacramento, 226; First, San Francisco, 211; Central, San Francisco, 185; Napa, 176; Stockton, 158. The total additions to the churches of the Synod during the year were 1777—855 by profession, and 922 by certificates. The net gain for the year was less than fifteen per cent. There are in the Synod, 130 ministers, of whom 29 are regularly installed as pastors. The Sabbath-schools report a membership of 10,010. The contributions have been as follows: To Foreign Missions, \$2977; to Home Missions, \$3196; to education, \$1235; to publication, \$469; for church erection, \$705; for the Relief Fund, \$388; for sustentation, \$75; for congregational purposes, \$218,286; and for miscellaneous objects, \$15,299; total, \$242,630.—Mr. Edward Kimball, whose labors as a lay-evangelist, last year, in connection with the Westminster Presbyterian Church, is again spending a few weeks in this city. His address is at the residence of Rev. Mr. Beyer, 118 Fell St.

On Sunday, the 13th, there were four additions to the membership of the Kingsley Methodist Church, in Sacramento—all heads of families.—The Advocate has good accounts from the camp meetings at Compton, in Los Angeles Co., and in Green Valley, Sonoma Co.

The Baptist church at Elk Grove, which, three years since voted to practice open communion, has relapsed into its former exclusiveness; or, as the Evangel puts it, "has happily swung into regular line." Our neighbor adds, that, "since the first act there has been a general decline; but immediately upon their late action the favor of the Lord has seemed apparent, for five persons united with them—one as a candidate for baptism—and some seven others, good and true, will unite upon the first opportunity.—Eleven staunch, thorough-going Baptists united to form a Baptist church at Dry Creek, Tehama Co., on the 20th of August.—A similar church of nine members was organized, August 5th, in Paradise Valley, Whitman Co., Oregon.—A Baptist brother in Oregon compliments the Evangel because, "though only a youth, it is fair and ruddy, and contending nobly against Pseudo-baptism," etc. It has fairly earned this compliment, such as it is, and we trust will wear its honors meekly. As we review its pages, however, and see in every issue column after column loaded with weighty (not to say leaden) arguments on matters of mere outward service, we cannot help an uprising of gratitude that we did not so learn Christ, and that his law is for us one of love and liberty—no Agar that "gendereth to bondage."

Eastern and Foreign.

COLD WELCOME.—Speaking of the call by the Second Presbyterian Church, Indianapolis, to Rev. Wm. A. Bartlett, of Chicago, the Chicago correspondent of the Presbyterian says: "If this call is accepted, Mr. Bartlett's old friends in Brooklyn, and many of his later ones in Chicago, will be astonished not a little. Hitherto he has never been suspected of a very firm belief in the Standards of the Presbyterian Church, or of an absorbing desire to adopt them as his creed. 'On the contrary, quite the reverse.' His views must have changed very silently, and somewhat suddenly. We cannot tell through what mental throes, convulsions, revolutions, and changes Mr. Bartlett may have passed during the last few months. There certainly have been very great and radical changes in his theological ideas, if he is ready to stand before the Presbytery of Indianapolis and the congregation of its Second church, and declare that he sincerely receives and adopts the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures."

RUSSIA'S TOLERATION.—Dr. Cyrus Hamlin is no friend of Russia. He thus speaks of the toleration of that empire in matters of religion "What, then, is the perfect toleration of which Russia makes such frequent boasts? First and chiefly she tolerates conversions into the National Church, but into no other. She will not allow you to convert a Pagan, Mohammedan or Jew, on any other terms! There is no evidence that she has ever allowed a member of the National Church to be admitted to any other church. Second. She tolerates all existing 'heretics' to remain and live as they are, never moving out of their own spheres, or making any proselytes from any source whatever. This she calls toleration; perfect toleration! You may be a trilobite of the Silurian period, but not a free moving being of this. The German colonist have made loud complaints that not even this toleration has been observed towards them. It is evident that the approach of Russia is the approach of a moral ice-period which may be long in melting. Geologic periods pass slowly.

NOTWITHSTANDING, EVERYWAY.—A missionary writes from Bulgaria: "The opposition here has lately taken a new form, and one at which we can but rejoice. Finding that they could not accomplish their purposes through the authorities, or by mob violence, or by newspaper misrepresentations, or by nocturnal attacks against our little church they have recently begun preaching and expository services in our neighborhood. Two such services have been appointed at the same hours that our church is open. The one for preaching in the morning is conducted by a priest; the other, an exposition of Scripture in the afternoon, by a young layman. The object of this is, of course, to draw off our congregations and keep the 'orthodox' from attending our church."

Madagascar Missionary Movements.

The Rev. J. Wills writes from the capital of Madagascar, stating that the churches in Imerina have formed a missionary society for sending teachers to their heathen fellow-countrymen; that the Queen and Prime Minister and the Palace Church are sympathizing and helping in this good work; and that two native missionaries set out in February last for the country of the Bara, nearly a month's journey from the capital. Mr. Wills adds: "The Bara are a restless, warlike tribe, living south and west of the Betsileo, and bordering upon the Sakalava. They are entirely without civilization or Christianity, living in filth and sensuality. They never stir without gun and spear, and have such good reasons for mutual suspicion that they never wash both sides of their faces at one time; so that they may have one eye open to look about them. They do not know the use of money; bullocks are their chief wealth; and their towns are deserted in case of a death occurring there. These people and the Sakalava have been, and are still, the most formidable opponents of the Hovas. Many an expedition has been led against them and many a Hova soldier has left his bones to bleach upon their deserts.

"The first expedition, however, undertaken since the national adhesion to Christianity, was in the year 1873, when the nephew of the prime Minister led 2000 soldiers and many officers against the Bara. He did not fighting, but he restrained his soldiers from pillaging, and from taking the people as slaves, as had been the custom in former times. He even sent back eleven women and children who had been seized by some over-covetous Hovas; and the result was that a large number of petty kings and chiefs gave in their allegiance to Ranavalona, the Queen, and put themselves under her protection. The son of the chief king, a youth of about eighteen years of age, named Itsekoa, came up to the capital with the return of the army, and was kindly received by the Queen and Prime Minister. After a few months he returned to his people, but has lately come up again with about a dozen followers on some political business. Whilst he was here the sixth monthly meeting of the churches in Imerina, called the Isan-enim-bolana, was held at the Memorial church at Ambatanakanga. Over 2000 pastors, teachers, and delegates were present from about 500 churches, and these Bara visitors were introduced to the meeting, just as 'natives' are presented to an excited assembly in Exeter Hall.

The Rev. Dr. Wallace has resigned the pastorate of Old Greyfriars' Church, Edinburgh, and the chair of divinity and church history in the University of Edinburgh, to succeed Alexander Russell as editor of *The Scotsman*.

Rev. L. H. Long accepts a call to Lebanon, Ohio.

Bravities.

When may a man be said to get a start in business?—When an unexpected bill is presented to him for payment.

Since July 1st J. D. Peters of Stockton has bought 7,200 tons of wheat, worth \$200,000, of which he has sold and shipped 6,700 tons.

Seventy-six button gloves are now the fashion; they are fastened together behind the small of the back, and it takes two to put them on.

A correspondent writes, asking for "a remedy for the apple tree worm. How can we prescribe until we know what the matter with the worm?"

J. G. Megler & Co., of Astoria, completed the boxing of their salmon for the season of 1876, on Monday last. The whole number of cases put up was 28,000.

There is a cucumber weighing over eight pounds and measuring over a foot in length, that was raised by Philip Wetzel, at Seventh and D streets, Sacramento, on exhibition in that city.

An old apple tree at York, Me., which was brought over from England in a tub in 1629, was cut down the other day by its owner, because the people trampled down his grass in going to see it.

The corner-stone of the High School building at Sacramento, was laid Thursday by the Free Masons. Two thousand two hundred children were in the procession, which was three-quarters of a mile long.

Wells, Fargo & Co's agent at Sonora, in an examination of his books for the years 1858-59-60-61, estimates that there were shipped from the Sonora office, during these four years, over fifteen tons of gold-dust.

The work on the railroad tunnel at San Rafael is progressing very well. One hundred and twenty-three and a half feet of the tunnel were finished in August up to the 29th, which, at this rate, will make about 130 feet for the month.

Miss Ivy Wandesforde, Oakland's favorite vocalist, has been engaged as leading soprano at the First Presbyterian Church, Oakland, Dr. Ellis, pastor. With the arrival of the new organ, now daily expected from London, this church is likely to be the first church in more than one respect.

The postal card manufactory is running ten hours a day, turning out about 500,000 cards per day, and is 3,500,000 behind its orders. The number of cards printed during the quarter ending July 1st, was 38,000,000, an increase of nearly 10,000,000 over the corresponding quarter for 1875.

Says the Russian River *Flag*: Last week the largest Bartlett pear received at this office was from the orchard of J. H. Curtiss, and measured 11½ in circumference. W. N. Cladden comes to the scratch this week with one 12½ inches—13½, measuring over the stem and blossom ends. One Flemish Beauty measured 11½.

Dealers say that the past month has been one of the dullest in a long time. The transfers are lighter than for any corresponding month in at least five years. All the principal brokers have long lists of properties for sale, both improved and unimproved, residence and business sites. The variety is certainly one from which all classes of buyers may select something to suit them. But the trouble is, buyers are scarce.

The Kern *Courier-Californian* says: Some of our large sheep growers in the mountains propose to give up the present expensive way of herding in small bands. They will establish camps at different points on the prominent ridges, and turn the sheep out to take care of themselves. It is thought no greater loss than is now incurred will be involved, and the expense will be very largely decreased. It is thought, too, the flocks will do better with their less restricted range.

DIED.

MERRITT.—In Oakland, August 27th, 1876, Fannie, loved daughter of Rev. Wm. C. and Mary L. Merritt.

Special Notices.

We take pleasure in calling attention to two fine musical instruments advertised for sale in this week's paper, especially the organ recommended so highly by our old friend, Phillip Phillips.

DAMES & HAYES have just opened a new and elegant Photograph Gallery, 715 Market street near Bancroft's, and are making the finest work in the city, at the most moderate prices. Cabinets only \$5.00 per dozen, and Cards \$2.50.

DOES YOUR CARRIAGE NEED REPAIRING?—For good work, prompt attention, and reasonable charges, we recommend our Oakland and Alameda readers to go to Sohst Bros, corner of Eighth and Franklin Sts. They are old pioneers, agreeable and obliging gentlemen, and practical workmen, thoroughly acquainted with their business. Call on them.

We would ask our Oakland readers who are contemplating buying new furniture, to call at the warehouses of French, Stuart & Co., on Ninth St., opposite the Postoffice, and examine their splendid stock of the latest importation. They have a large assortment, that cannot be excelled on the right or wrong side of the Bay, give their personal attention to their business, and people who deal with them may always be sure of getting the worth of their money. You will find them square men to deal with, and they will offer you their goods at prices that will correspond with the times.

THE "BOUDOIR" PORTRAIT.—So leading is the reputation of G. D. Morse as a photographic artist, that improvements from him are regarded as a matter of course; but he has just perfected a new style of portraits which will not fail to command special admiration. It is called the "Boudoir" picture, and is considerably larger than the cabinet size, while the finish is far more brilliant. It is impossible to imagine a more beautiful photograph, or one more entitled to universal favor. S. P. Wells is the leading operator in this gallery. This gentleman was for a long time head artist of the celebrated galleries of Sarony and Bogardus, New York.

DON'T UNDERSTAND IT.—There are few in the notion and fancy article trade that understand why J. M. Rainard & Co., 814 Market street, have a crowded house at their Wonder Auction Store, when they are without a customer. Patrons of this favorite house understand the secret of Rainard & Co's success. Low prices on bonnets, flowers, ribbons, etc., attentive and gentlemanly salesmen, insure the success they so eminently deserve.

Commercial.

Quotations, it should be understood, represent receivers' prices, in round lots, marked on what or from store, unless otherwise specified under the respective headings.

General Remarks.

WHEAT—The export movement during the month of August was as follows: 11 cargoes to Queenstown, England; 6 cargoes to Cork (Ireland); 3 cargoes to Antwerp: total, 933,400 cwt. Value, \$1,456,913. Total since July 1st, 1876, to Aug. 1st, 1,575,599 cwt. Value, \$2,570,404. The deliveries at this port have not been large, but with the heavy purchases made far inland, shippers are enabled to give quick dispatch to vessels loading a Valjejo, Oakland, and elsewhere. At the close, we note some fine lots coming forward from San Diego and other coast ports, most of which meets with ready sale. Millers are now obtaining full supplies, at prices ranging from \$1.50 to \$1.55 for good to choice. Liverpool quotations, Sept. 5th, 9s. 4d. to 9s. 7d. for average California, and 9s. 9d. to 10s. for California Club—an advance of 2d. per cwt.—**BARLEY**—The deliveries continue to be very large, though with an increased demand for shipments East by rail and sea, prices have slowly but steadily appreciated. To-day (Sept. 6th) there is a steady inquiry for choice bright Bay or Coast. Fair to good feed kinds are steady at quoted rates. —**OATS**—Choice milling or feed parcels sell well at steady prices. Dark coast feed sells down to \$1.30 to \$1.40 per cwt. —**CORN**—Large white and yellow, steady at prices quoted, with light arrivals and a corresponding demand. —**DAIRY PRODUCE**—In butter, another satisfactory week has been passed in this market. Prices ruled strong, and a further advance is to be noted on fresh roll. Pickled roll is firmly held with an increasing demand. Firkin also finds more favor. Eggs have advanced under extremely light arrivals. Market firm.

—**FRUITS**—Peaches from the river are less plentiful. Mountain varieties are now coming forward in small quantities. Quality fair and demand good. Pears, if choice, are in request, but not a few are coming in altogether too ripe. Green Bartletts, especially, are wanted. Apples, plums, and grapes are in abundant supply, and very cheap. More care should be given this great interest, which is yearly growing in magnitude. A half a crop well grown and neatly packed, will bring more than a full crop of poor fruit sent to market in uncouth packages. —**WOOL**—All grades are in active demand. —**HORS**—The new crop is now coming forward. Prices talked of are from 16 to 18 cts. Foreign advices are not favorable to an average yield.

Flour and Grain.

Flour, superfine	4	@ 4 25
Flour, extra superfine	4	@ 4 50
Flour, extra	5	@ 5 25
Flour, extra silk dressed	5	@ 5 50
Wheat, good to choice milling	1	@ 1 55
Wheat, extra superfine	1	@ 1 55
Wheat, choice shipping	1	@ 1 47½
Wheat, good to fair, shipping	1	@ 1 42½
Barley, coast feed	30	@ 30
Barley, choice Bay feed	30	@ 32½
Corn, small round yellow	1	@ 1 30
Corn, large yellowish white	1	@ 1 25
Oats, milling, good to choice	1	@ 1 20
Oats, feed, good to choice	1	@ 1 10
Rye	1	@ 1 45

Hay and Straw.

Wheat, 1 ton	11	@ 12
Oats, 1 ton	12	@ 13
Common to fair of above kinds	7	@ 9
Alfalfa	50	@ 50
Straw 1 bale	50	@ 50

Poultry.

Turkeys	18	@ 20
Hens, 1 doz.	750	@ 9
Broilers, 1 doz.	2	@ 4 50
Ducks, 1 doz.	7	@ 8 50
Geese, per pair	2	@ 2 25

Fruits—Green.

Apples 1 box	25	@ 30
Apples 1 box and basket	50	@ 1 25
Peaches, 1 basket	30	@ 1 25
Peaches, 1 box	25	@ 1 25
Pears, Bartlett choice, 1 box	75	@ 1 75
Pears, common to fair	40	@ 75
Plums, 1 lb.	1	@ 2
Strawberries (choice)	5	@ 8
Figs, 1 box	5	@ 8

Fruits—Dried.

Apples, quartered 1 lb.	6	@ 7
Apples, sliced 1 lb.	7	@ 8
Apricots	11	@ 12½
Peaches	6	@ 7½
Plums	13	@ 15
Blackberries	13	@ 15

Honey.

Comb, white	12	@ 14
Comb, dark	8	@ 10
Strained, choice	7	@ 8

Hides.

Dry, over 15 lbs.	12	@ 13
Dry, under 15 lbs.	5	@ 8
Wet Salted	6	@ 7
Plump Heavy Steer	7	@ 7
Sheep Skins, medium to long wool	40	@ 70
Deer Skins	20	@ 25
Mexican Dry Hides are 1c. cheaper than the above quotations.		

Potatoes.

Sweets, 100 lbs.	—	@ 1 25
Half Moon Bay and Missions	60	@ 85
Early Rose	30	@ 75
Interior of above kinds	30	@ 40

Beans.

Red and pink	2 37½	@ 4
Small white	1 70	@ 1 85
Pas.	1 75	@ 1 85
Butter, large	2	@ 2 12½
Butter, small	1 25	@ 1 50
Bayos	1 25	@ 1 75
Point	1 80	@ 1 90

Dairy Produce.

Prime Keyes	40	@ 42½
Cal., good to strictly choice fresh roll	37½	@ 40
Cal., good to choice firkin	27½	@ 30
Cal., pickled roll	30	@ 32½
Western, firkins and tubs	18	@ 22
Cheese, Eastern, fair to choice	10	@ 12½
Cheese, California Prime 1 lb.	13½	@ 14
Cheese, California, good to choice, 1 lb.	12	@ 13
Cheese, California, fair dairy, 1 lb.	9	@ 10
Eggs, California	37	@ 40
Eggs, Oregon	38½	@ 35
Eggs, Eastern, fair to choice	18	@ 30

Provisions.

Eastern Bacon	18	@ 20
California Bacon	16	@ 17
Eastern Bacon	16	@ 17½
Oregon Bacon	14	@ 14½
Smoked Beef	9	@ 10
California Lard, in pails	—	@ 16½
Eastern Lard, in tierces and caddies	14½	@ 15½

ADVERTISE

Why not? Is it because you don't think it pays? It always pays, if done judiciously and in a style to command attention. The first requires much careful thought; the last a skillful and thorough compositor, and a large assortment of fancy, display, and job type. For want of means but few weekly papers in San Francisco have this latter commodity, and for want of space the daily papers as seldom use display type.

A provision firm advertises in one of the weekly papers thus:

SMITH & BROWN,
Provision & Commission Merchants.
DEALERS IN
BUTTER, CHEESE, EGGS, LARD, SMOKED MEATS, ETC., ETC.

Now, who cares for Smith & Brown, or whose attention is attracted by seeing their names in print? Would it not answer the purpose much better for which men advertise, if their specialty were set up thus:

IONEER
Carriage Manufactory,
Corner Eighth and Franklin Streets,
OAKLAND.



Sohst Bros., - Proprietors.
Eastern buggies at 25 per cent. less than San Francisco importers' prices.

Carrriages and Wagons Made and Repaired.

Special care given to horse-shoeing. Prices reduced—\$2 a set. Give them a call before purchasing elsewhere. Slaughter

If the public had to be told of the latest matter of interest to every housekeeper, THE PACIFIC, with its large and varied fonts of newest and most stylish job type, would excite general attention with the following lines:

J. J. O'BRIEN, T. POSTER,
J. J. O'BRIEN & CO.,

IMPORTERS OF
Dry Goods

1117 and 1119 Broadway
OAKLAND, - CALIFORNIA

Branch of "The Arcade," San Francisco.
[P15]176 sv

Or, if the attention of the reader is desired to be called to some particular line of business, the PACIFIC presents it thus:

OAKLAND
Carpet Store.

CHAS. L. TAYLOR,
Importer of and dealer in

CARPETS

AND OIL CLOTHS,
Paper Hangings, and Upholstery Goods.

East side Broadway, between
11th and 12th Sts.

OAKLAND.

Carpet and Curtain Work Done to Order.

Or, if the attention of the musical world is desired to be called to something of interest to every lover of music, THE PACIFIC has it thus:

FOR SALE.
One of the best

Cabinet Organs

(If not the best) I have ever used. I would give \$50 more for it than for one ordered from the factory, of the same kind. The price in factory was \$275. Offered at \$175. Also, a fine MELODEON at \$60. It cost \$94. 106 Taylor St. 1876

And so on, we could exemplify *ad infinitum*. A word to the wise is sufficient.

ADVERTISE!

Do it extensively; make the proper selection of newspapers, and don't omit in the selection THE PACIFIC. It is one of the oldest weekly papers on the coast; its circulation is larger than any other of its class; it numbers among its subscribers the best portion of the reading public—people who have money to spend—and if you don't feel up to the work in composing your own advertisement, express your wishes to the Advertising Agent of THE PACIFIC, who will do his best to help you, and make the advertisement what it should be—*attractive*.

Some people think that advertisements are not read. The trouble is, they are often set up in such poor style that they are never seen unless specially sought for. An advertisement of "Clark Wanted," handsomely displayed, as only THE PACIFIC can display it, will, we believe, bring two or three hundred letters in a single day, and postage stamps enough to more than pay for the cost of the insertion will be enclosed for answers which are never sent, as the writing of so many would be too great a tax on the advertiser. Find out what the people want, tell them of it through THE PACIFIC, and you can make a fortune—if you

ADVERTISE
IN "THE PACIFIC,"
ADVERTISE

1810. 1876.

PACIFIC DEPARTMENT
HARTFORD FIRE INSURANCE CO.
Hartford Connecticut
APPOINTED MANAGER
\$3,000,000
CASH ASSETS

NO. 313 CALIFORNIA STREET.
Agents in all the Principal Cities and Towns of the Coast.

1810. 1876.

FURNITURE.

FRENCH, STUART & CO.
Furniture and Bedding Warerooms.

We have just received a large and complete stock of eastern Walnut Furniture of the latest designs, which, having bought for cash, we can sell at prices to compete with any house in the city. Also a large stock of Plain Furniture of California manufacture. Goods delivered within five miles of Oakland free.

Ninth St., opposite the Postoffice, OAKLAND.
P 2807 7

CHALLENGE FEED MILL.

WE HAVE PURCHASED THE SOLE RIGHT TO manufacture these celebrated Feed Mills for the Pacific Coast. They are the only mill yet invented that gives perfect satisfaction. They will grind all kinds of grain into feed—barley, corn, oats, etc., however green, wet, or dry, or whatever may be its condition—with ease and speed, without heating the feed or doing other damage. Will also grind salt and soft rock.

The fastest grinding, the easiest running, the simplest, the cheapest Portable Mill manufactured.

PRICES:
No. 1—to run with belt.....\$ 75 00
No. 1—Single Gear..... 90 00
" Warehouse"—to run with belt..... 300 00

These mills are FEED-grinding chiefly, and yet with a sieve which is easily changed, much of the flour and meal necessary for family use can be made with any of them.

Their compactness and portability, their adaptability to any power, and their capability of grinding any kind of grain readily, make them almost indispensable to farmers, millers, warehousemen, distillers, lumbermen, and all who grind feed.

Marcus C. Hawley & Co. { 108 and 110 Front, and 12 and 14 Pine Sts., SAN FRANCISCO.
Corner J and Second Sts., SACRAMENTO. P 60714

The Deere Gang Plow.

THE LIGHTEST DRAFT GANG PLOW MADE.
First Premiums at Ill.; Cal.; and Iowa State Trials.

Its Strength, Durability, Ease of Management, Facility of Adjustment and Perfect Work Make it to the farmer the most valuable invention of the age. Two thousand farmers, during the first and second seasons, have used and pronounced it "the best they ever saw."

Perfection in Every Point.
CONSTRUCTION.—The beam, frame, and wheels are all iron—stronger and more durable than any other.

VIBRATING TONGUE.—The tongue and clevis are attached to the beam by a swivel bolt, giving it free vertical motion, relieving the horses' necks of all pressure, and affording as natural draft from the end of the tongue as from the end of the beam.

LAND ADJUSTMENT.—The land is adjusted by holes in the clevis in the natural way, and by moving the rear end of the tongue. When properly hitched, the pole chains hang loose.

OPERATION.—There are no complications of levers and gearing, one lever only being required to operate the plow in 10-inch 2-gang and the same lever, in connection 12-inch 2-gang with a lug on the hub, lifts the plow clear of the ground for turning at the corners, without effort of the operator.

PRICES:
10-inch 2-gang.....\$100
12-inch 2-gang..... 100
(With two extra Points.)

MARCUS C. HAWLEY & CO.
108 and 110 Front St., and 12 and 14 Pine St., San Francisco. Corner J and 2d Sts., Sacramento. P 60714

New Advertisements.

\$12 a day at home. Agents wanted. Outfit and owt\$2mch77

\$5 to \$20 per day at home. Samples worth \$1 free. STINSON & Co., Portland, Maine. owt\$3mch77

\$55 to \$77 a Week to Agents. Samples free. P. O. VICKERY, Augusta, Maine.

ART OF PROPAGATION. A book on rapid multiplication of stock. Mailed, 50c. PRICES UNPRECEDENTED. E. D. Low figures for grapes, seedlings, evergreens, etc. Send for catalogue now. J. Jenkins, Nursery, WINONA, Col. Co., Ohio.

CANCER AND DEFORMITIES removed. No caustics used, or loss of blood. By Dr. B. K. Phelps, Corry, Pa. TERMS AND CIRCULARS SENT FREE.

25 Extra Fine Mixed Cards, with name, 10 cents, post paid. L. JONES & Co., Nassau, N. Y. P 29septora

REFORM

Is the Watchword.
I. ALEXANDER,

Of the old established
Boot and Shoe Store,

845 Broadway

Near Seventh St.,

The Household.

Corn.
(Mark iv: 28.)

BY LOIS LAURIE.

First the blade,
So small you know not it is corn or grass,
Yet beautiful and fresh from the dark clod;
And all the hastening dew-drops, as they pass,
Leave their soft tears upon its lifted forehead,
Plying its loneliness;
And every sunbeam droppeth down to bless
Its quiet, smiling face,
And linger lovingly around the place
In which its home is made.

Then the ear;
And none can tell how the young kernels knew,
What time to open all their portals wide
And beckon in the fallen honey-dew,
Taking it to its heart as a fair bride;
Walking on in the light
Together: growing strong and good, and bright,
Close in their quiet home,
Where blight and mildew dare not come,
Nor any pain or fear.

After this,
The golden, luscious corn in the full ear,
Rejoicing in its strength, it sits alone,
And bows not till the reapers all appear,
With wonder how the round, full ears have
grown.

They none of them can tell
How every glittering drop that fell
Brought willing hands
To help fill out the golden hands,
And lips that loved to kiss
Into peace.

The happy, dancing, tasseled flowers;
How many busy feet haste to prepare,
Through all the singing summer hours,
The drops of nourishment to feed them there;
How they stooped and bowed,
When all the storms came fierce and loud;
How they escaped the blast,
When all the lightnings of the clouds went past,
None of them knows or sees,

No more
Than when the reapers of the Lord—
After men sowed the good seed of the Word,
And spread the furrows wide abroad—
Gather up those who nourished what they
heard.

They can tell
How the seed sprung to life that fell
Into the ground,
Yet, full and waving, ripened ears are found,
A harvest rich and sure.

Aquila and Priscilla.

"We are a wandering race, a by-word, and a reproach among other nations," said an aged Jew, as he addressed a company of his countrymen who had just made their egress from the city of Rome. "Our Fathers," he continued, "wept in chains in Babylon. The children of Jacob are doomed to many sorrows."

Rome had become the meeting-place of all nations and of all creeds. The Emperor who now sat on the throne of the Caesars wished to advance what he regarded as the civilization and culture of the people, and to repress all mysterious and foreign religions. The Greek, with his love for the beautiful and the artistic, was encouraged; but the Jew and the Christian who were confounded together as Jews, were ordered to leave Rome, being regarded as enemies to the pleasures and enjoyments of life. From the account of this expulsion, as recorded by Suetonius, it may be inferred that the Jews and the Christians, who were mostly converted Jews, had many quarrels among themselves. According to this historian, Claudius "expelled the Jews from Rome because of the frequent riots that took place among them under the leadership of Christus." This probably is all the knowledge which the Emperor and his advisers had of the Christian religion. They knew the name of Christ, or Christus, as they called him, and that a party of Jews acknowledged him as their leader.

The common calamity made them all, for a time, friends. Outside the walls of Rome they turned their faces on the wide world. The Jews spoke of the past glory of their country and their wanderings over the face of the earth, while the Christians looked forward to a future which would compensate for all the trials of their pilgrim state.

"In this life we have sorrow," said Priscilla to her husband, "Here the wicked are for a time in prosperity, but the day of retribution cometh."

"The Lord is at hand," answered Aquila, "let us bear our burdens patiently;" and onwards they went with cheerful hearts, bearing on their shoulders the chief of their possessions, a few instruments for making tents and some material for the same purpose. After a few days' journeying on foot they took ship for Corinth, and, finding lodgings near the harbor began their work; for they made tents, sails, or tarpaulin for ships. They soon found abundance of employment, and began to be consoled for their loss in being driven from Rome.

At the close of a day which had been long and sultry, and in which much work had been done by Aquila and Priscilla, a vessel arrived in the harbor. The passengers were in search of lodgings, and some of employment. A little man with sharp features, but bearing traces of deep thought and much anxiety, asked for the Jews' quarter, and was taken to the dwelling of the tent-maker. There was no need for words. The Jewish people were closely united in presence of their enemies; and the circumstances of the stranger intimidated him so that he was required.

"Put down your parcels," said Aquila with a friendly voice that at once riveted the attention of the stranger; "and take rest after your long voyage."

Priscilla hastened to provide refreshment, and when they had sat down she said, "May we all eat bread together in the kingdom of God?" "Amen," answered her husband and the stranger. The latter said nothing more; for, though the words he had heard had in them the tone of Christianity, yet they might have been uttered by any devout Hebrew waiting for the consolation of Israel.

"You are come to work at Corinth?" said Aquila. "Perhaps you could help us in making some ship-sails which are wanted in haste."

"Gladly," was the answer; and this agreed to, other subjects soon occupied their minds.

"The seed of Israel is doomed to suffer many afflictions," said Aquila. "Our fathers were promised rest in Canaan; but neither they nor their children ever had rest either in Canaan or out of it. We have had tears for our drink, and we have eaten the bread of sorrow. How long, O Lord, long?"

"Till God's time," said Priscilla. "He knows the way that we take, and he will try us as gold is tried. God will not cast away his people while they remain faithful to him, and look for the fulfillment of his promises. The sins of Israel have been great, as well as Israel's afflictions; but Jehovah has said, 'I am the Lord. I change not, therefore the sons of Jacob are not consumed.' The covenant which he made with our fathers shall be kept, however it seems to fail. We see not his way because of our darkness. Blindness in part has happened unto Israel, but the kingdom of God is at hand."

"Yes," said the stranger, amazed at what he had heard, and seeing the spirit of Christ scarcely concealed by the guarded words of Priscilla, "the kingdom of God is at hand; it is established in the world, and the Gentiles are coming into it according to the words of the prophet. I have come to Corinth, where, indeed, I shall make tents, but where my chief business will be to show that Jesus is the Christ, and that God hath raised him from the dead."

Aquila and Priscilla were dumb with astonishment.

"My name is Paul," continued the stranger; "it was once Saul of Tarsus, when I persecuted the Church of God, but now I preach the faith which once I destroyed."

"Paul the Apostle!" exclaimed Priscilla, with a smile of gentleness passing over her face. "We have heard of you at Rome. Flavius the fuller, from Jerusalem, rejoiced the Church of Rome with an account of your conversion and your zeal for the faith of Jesus."

"I have heard," said Paul, "that there are Christians at Rome, and I have longed to meet them."

"Rome," said Aquila, "is the plague-spot of the world, the very sink of moral corruption. Human nature has there reached its last stage of degradation. There is no iniquity unknown in Rome. From the palace to the cottage all society is corrupt. Our one hope is that the Gospel of Christ may be the salt of the earth, and prevent the world from working its own ruin."

"Who are they," said Paul, "that have received the faith in Rome?"

"A great company," said Priscilla, "and of all ranks in life. Of our own nation not a few have confessed the Messiah, and there are believers even in the household of Cæsar Tiberius. Claudius Narcissus, the favorite of the Emperor, is a Christian, and also his wife, Claudia. Dicecoryne, Pomponia, Prudens, and many Roman ladies have abandoned the life of fashion and luxury, and have become the disciples of the Nazarene."

For two days Paul worked with Aquila, making tents and discoursing of the kingdom of God. The third day was the Sabbath, when, according to custom, they went to the synagogue of the Jews. Paul reasoned from the Scriptures that Jesus was Christ. "Men of Israel," he said, "Children of the promise. God has a controversy with his people. The desire of the Nations has come, and Israel has rejected him. Our fathers sinned, but we have sinned more than they, and clouds of darkness are gathering over the destinies of the seed of Jacob. I see in a vision of the future, Jerusalem compassed with armies, and the terrible power of Rome used in Almighty wisdom for the chastisement of the chosen people."

Paul's discourse was well received by many, for the Jews of Corinth had not yet been embittered against Jesus of Nazareth. But the storm gathered as Paul continued to preach at Corinth, and Jews who had heard of what he had done in other cities came thither. It was a grief to gentle Priscilla to see the strife engendered by the opposition of her countrymen to the Gospel of Jesus, but she had faith in the simple proclamation of truth. Paul's arguments were keen, and his words were deep wounds to Hebrew prejudice. He was not blind to the storm that was coming, but he felt that woe was unto him if he preached not the Gospel.

One Sabbath day he came to the synagogue, and spoke, as he had often done, of the judgements that were coming on the Hebrew race, for their rejection of the Messiah. The chief of the synagogue gnashed upon him with their teeth. He was several times interrupted, and violent men threatened to deprive him of life. Two zealots of Judaism denounced him for a renegade from the faith of the fathers of Israel, and thrust him out of the synagogue. He was nearly trodden down by the rush of the people who raged against him, when Aquila and Priscilla stood between him and his enemies. They hurried him to their lodging, but the violence of the Jews increased. Next day, the day of the resurrection, the Christians met for worship. Paul took leave of his disciples, and early on the Monday, accompanied by Aquila and Priscilla, he fled to Ephesus.

The scene closes, and the history leaves no trace of intervening events. The decree of Claudius was probably rescinded, for Aquila and Priscilla soon returned to Rome. Paul wrote an Epistle to the Romans seven or eight years after his residence at Corinth, and the first persons whom he salutes are Aquila and Priscilla, "who have for my life laid down their own necks." Priscilla is mentioned first, as being the more noted Christian. Then follow Epænetus, "my well beloved;" Mary, "who bestowed much labor on us;" Andronicus and Junia, Paul's "kinsmen and fellow-prisoners;" Amplias, "my beloved in the Lord;" Urbane, "our helper in Christ;" and Stachys, "my beloved;" Apelles, "approved in Christ;" and those of the household of Aristobulus, with several other saints, named and unnamed.

Years passed, and Paul made his long-promised journey to Rome. When the Christians heard that he was coming, a company went to meet him at Appii Forum, and the Three Taverns, and welcomed him to that city where he was to finish his labors by martyrdom for the cause of Christ. The wrath of the Jews daily increased against the Christians, and tribulation was rapidly coming on the Hebrew people. Vespasian's armies surrounded Jerusalem. The holy city was taken, the temple defiled, and Judah's children led in chains to Imperial Rome. Aquila and Priscilla saw the procession enter the city. The Jews of Rome were mostly in their houses, but those of the Hebrews who had become Christians were prepared for the calamities that had overtaken the children of Abraham. "The day is come," said Priscilla, when she returned home, "the day is come of which Jesus spake, when he said of the temple that one stone should not be left upon another. He foresaw its destruction, and wept for the sorrows of the city, but wept still more for its sins."

To commemorate the triumph of Vespasian, the Arch of Titus was erected. On it were represented Judah's children in chains, bowing their necks under the rod of the oppressor. To this day the memorial stands, and, though in ruins, it speaks of the national degradation of the Jewish race, and of their being scattered to all lands till the veil of unbelief is removed, and Jew and Gentile shall meet as one in Christ.

OLDEST TIMBER IN THE WORLD.—Probably the oldest timber in the world which has been subjected to man is that which is found in the ancient temples of Egypt. It is found in connection with stone-work which is known to be, at least, four thousand years old. This wood—and the only wood used in the construction of the temple—is in the form of ties, holding the end of one stone to another in its upper surface. When two blocks were laid in place, then it appears, that an excavation, about an inch deep, was made in each block, into which an hour-glass-shaped tie was driven. It is, therefore, very difficult to force any stone from its position. The ties appear to have been the tamarisk wood, of which the ark was constructed, a sacred tree in ancient Egypt, and now very rarely found in the valley of Nile. These dove-tailed ties are just as sound now as the day of their insertion. Although fuel is extremely scarce in that country, these bits of wood are not large enough to make an object with the Arabs to leave off layer after layer of heavy stone for so small a prize.

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Young Folks.

I'll Put It Off.

Some little folks are apt to say,
When asked their task to touch,
"I'll put it off at least to day;
It cannot matter much."
Time is always on the wing—
You cannot stop its flight—
Then do at once your little tasks,
You'll happier be at night.
But little duties still put off
Will end in "Never done";
And "By-and-by is time enough,"
Has ruined many a one.

Street Lights, and Stars.

I wish I were a star," said Meg, one summer night, to Hal, as they stood in the open door-way.

"I'd rather be a street-light a great deal," answered Hal. "Only see how much more light it gives."

"Why, Harry, what a boy you are! Think of all that star can see. Such a beautiful view as it has—the other stars and the whole of our big world—while your street-light can only look at two rows of houses, and this dusty or muddy street."

"Yes, it must be great fun, Meg, for your star to gaze and stare all the time at the blue sky and yellow specks—for even the whole of our big world looks like a prick of light," and Harry bent his eye upon beautiful Venus, which beamed down on him. "Now, my street-lamp sees a great deal. First, every night it can watch the papas come home and the boys and girls run to meet them. Then, it sees the jolly boys who can go to concerts (I wish I were one of them) and the night runaways, Meg; and it helps the policemen to catch burglars, and does, O, so much good. Indeed, I would like to be a street-light," and Hal paused, quite out of breath.

Meg shook out her curls with a little contempt, as she replied, "It is very silly for such a big boy and girl to talk so: I almost in my teens, too! Of course you cannot be a street-light, nor I a star."

"I am not so sure of that," said a voice behind them, and turning, they saw that papa, mamma, and the baby Jennie were listening to them in the hall.

"Why, papa," said Meg, "what do you mean?" and "Why, papa?" exclaimed Hal.

But papa smiled confidently as he replied, "Harry, at least, may have his share I tell you how? When he sees old Mr. James try with his trembling fingers to open the large iron gate, Hal may run and help him; and when he brings home from the woods fresh mosses and sweet flowers, he need not give them all to mamma, and Meg, but may take some of them to poor sick Miss Williams, who lived in the country once; and when mamma says, 'Come in now, Harry,' master Hal can jump up quickly and leave his marbles. Then little Abe Wright will be more likely to obey his mother when she calls, because he thinks Harry very old and very good; and Harry can help lame Willie, and not tease old Mrs. Peters' funny dog; and so shine all the time, shining so much brightness into people's hearts, that he'll be a real street-light to all the neighbors."

"Why, yes I can be the day-lamp for our street; can't I?" said Hal.

"But the stars, papa; you have not told me how I can be a star," said Meg. Baby Jennie's soft voice began:

"Twinkle, twinkle, little star,
How I wonder what you are."

And mamma spoke then: "When you were a very little girl, Meg, smaller than Jennie even, you were sitting in my lap one summer evening, when you asked a question I have never forgotten: 'Is the stars angels, mamma, 'way, 'way off?' you said. I smiled when I told papa the fancy, but he answered me, 'Does not the Bible say, We shall shine as the stars for ever and ever?'"

Meg nestled close to mamma's side as she whispered, "We can all be stars, then, some day, can't we?"

And mamma, as she looked at the bright young face, said, "I pray God we all will be, my dear."

Doing an Errand.

There are two ways of doing an errand. One is to go willingly and return quickly, and the other is to go unwillingly, and be as long as you can about getting back. Some children never want to do anything for anybody but themselves. If you call them to drop a note for you in the post-box, or run to a neighbor's with a message, they invariably scowl, and say, "Can't somebody else go? I'm busy now." And then little sister or brother whose feet are always ready to run on errands, steps up and says, "I'll go. I can do it." What a beautiful spirit the willing spirit is! And it is so lovely in little children!

"Let me do it!" is the keynote to a loving character—longing to be of use to somebody. If you are wanted to do an important errand, drop everything and go. You need just such kind of exercise. If you are not a volunteer you must be driven into the service; but how much pleasanter it is to have the heart enlisted in these friendly offices, than be sent off because it is your duty! Do you ever offer to do an errand for anybody? Or do you wait until you are asked, and then pout and shake your shoulders, and make yourself so disagreeable that it is seldom one feels like soliciting a favor?

Can you find in the Bible an account of a man who, being sent on an errand, wouldn't take a mouthful to eat until had delivered his message?

OUR PUZZLE CORNER.

[We desire to make this an interesting part of our paper and therefore invite our friends to send answers, and also to forward anything that would be suitable for this corner. Direct all communications for this Department to Rev George Morris, South Vallejo, Cal.]

ENIGMA.

Little harbinger of treasure,
Choice companion of my days,
How exhaustless are the pleasures
Which thy frequent use conveys!
When from friends and dear relations
Severed far by climes adverse,
Distant howsoever our stations,
Through thy aid we still converse.
I am composed of letters few,
And will reveal my name to you.
I am a pigmy in name,
But a giant in fame.

LETTER PUZZLE.

The following couplet was found written in the decalogue of an old Dutch church, and remained unsolved for a half century:

P R S V R Y P R F C T M N
V R K P T H S P R C P T S T N

TYNDALL AND HENRY.—In the year 1872, says the *Presbyterian*, when Professor Tyndall was in this country, he was present at a meeting of a scientific society in Washington City, at which a paper was read by Professor Joseph Henry, of the Smithsonian Institution, on the "Transmission of Sound through the Atmosphere." This paper was read largely because Professor Tyndall was known to take special interest in this particular line of investigation. He heard the paper read, and participated in the discussion which followed. On his return to England, Professor Tyndall suggested the prosecution of a series of observations similar to those carried on in America by the Lighthouse Board, under the direction of Professor Henry. These observations were made and in January, 1874, nearly two years after the reading of Professor Henry's paper, Professor Tyndall read a paper before the Royal Society, in which a "summary" of the observations was given, with some results deduced from them. In this paper the previous paper read by Professor Henry in Professor Tyndall's presence, and published in October, 1873, was absolutely ignored. No hint was given that any investigation into the transmission of sound, and especially the causes affecting the intensity of sound, has been undertaken by the Lighthouse Board of the United States, and no notice was taken of the results of this investigation. More than this. Professor Tyndall asserted in this "summary" that no investigation of this matter had been made since the year 1708, and that this blank in scientific knowledge had been unfilled until the investigations, in Great Britain, under his direction, were begun in May, 1873. He thus assumed to himself the honor of filling this great blank, ignoring utterly the labors of Professor Henry, though the story of these labors had been told in his presence.

QUARRELING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after it than before. It degrades him in the eyes of others, and what is worse, blunts his sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we get on, the better for our neighbors. In nine cases out of ten the better course is, if a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that no one will believe him. No matter who he is or how much he misuses you, the wisest way is to let him alone, for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet.

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